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The Princeton Seminary Bulletin

Vol. XLIX OCTOBER 1955 Number 2

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* Died, August 14, 1955.

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Vol. XLIX PRINCETON, N.J., OCTOBER 1955 Number 2

You, Too, Make Your Bundle of Sticks	*John A. Mackay*	3
The Peace of Man and the Peace of God	*Charles A. Malik*	6
Degrees, Fellowships, and Prizes		13
Memorial Service for Edward Howell Roberts Addresses by Allan M. Frew, Arthur M. Adams, and Robert Rankin		18
A Message to Princeton Seminary Alumni	*Bryant M. Kirkland*	24
Princetoniana	*Lefferts A. Loetscher*	25
The Seminary's Library Project	*John A. Mackay*	30
Alumni News	*Orion C. Hopper*	35
Book Reviews:		
The Task of Christian Education, by D. Campbell Wyckoff	*Paul Calvin Payne*	44
The Septuagint Bible, edited by C. A. Muses	*Henry S. Gehman*	45
According to the Scriptures, by C. H. Dodd	*Otto A. Piper*	45
Spiritus Creator, by Regin Prenter		46
The Acts of the Pagan Martyrs, edited by Herbert Musurvillo	*Bruce M. Metzger*	47
Ancient Christian Writers (Vols. 18, 19, & 20), edited by J. Quasten and J. C. Plumpe		47
Oral Tradition, by Eduard Nielsen	*Donald H. Gard*	49
Early Christian Interpretations of History, by R. L. P. Milburn	*Norman V. Hope*	50
Life Looks Up, by Charles B. Templeton		50
We Knew Jesus, by John Calvin Reid		51
The Age of Reformation, by E. Harris Harbison		51
God's Good News, by Gerald Kennedy	*Donald Macleod*	52
The Life to Live, by Frederick M. Meek		52
The Westminster Pulpit, Vols. VI & VII, by G. C. Morgan		53
God's Way, Messages for Our Time, by Harrison Ray Anderson		53
The New Being, by Paul Tillich		54
The Whole Armor of God, by Ralph W. Sockman		55
A Survey of World Missions, by J. C. Thiessen	*J. Christy Wilson*	55
Missionary Principles and Practice, by H. Lindsell		55

TO READERS OF THE BULLETIN

Dear friends:

With this issue I assume the role of editor of *The Princeton Seminary Bulletin.* I feel that President Mackay has honored me in placing this responsibility in my hands. At the same time I accept it as another splendid opportunity to serve the Seminary.

My hope is to make the bulletin of real interest and usefulness especially to our alumni who now number some 5,000 and are scattered across the whole world. In order to make this journal what we all want it to be, I would appreciate receiving suggestions from you. With your help it can become a still more adequate channel of ideas, news, and inspiration.

Cordially yours,

Donald Macleod

Editor

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YOU, TOO, MAKE YOUR BUNDLE OF STICKS

Words of Farewell to the New Graduates
by the President of the Seminary

In the words of a hymn we have often sung together, "The day of march has come!" Tradition requires that I say some last words to you as you now take to the highways and byways of life.

I wish to leave with you just a little appendix to the very marvelous address to which we have listened. The appendix takes the form of an image which I hope may glow in your imagination, live in your hearts, and stir your minds. It is the image of a man. That man is St. Paul.

I am not leaving with you the image of the Paul of the Damascus Road, nor of the Paul who stood valiantly before Agrippa and bore a good witness before Caesar, nor yet the image of the Paul who in mystic rapture found himself in the third heaven. The Paul whose image I leave with you is the Paul who gathered sticks to lay upon a fire.

You recall that scene in Malta after a Mediterranean storm had wrecked the ship in which Paul was traveling to Rome. Scores of sailors, soldiers and prisoners, nerve-wracked, bedraggled, and sodden by the rain, are milling around on the beach. There comes to the blazing bonfire, which the Maltese natives have kindled, a man who throws a bundle of fagots on the flames. This image of Paul is too often forgotten, yet it has long fascinated me. I owe my soul to Paul who began to speak to me about Christ when I was a boy. I have lived with him and listened to him these last fifty years. But the Paul to whom I feel closest is the Paul who gathered the fagots for the fire. He is so very human, and yet so sublimely Christian, gathering those sticks. Yet everything he ever learned and experienced in his Christian life, whether it was on the Damascus Road or in the third heaven, prepared him for that hour.

What is it that the Paul of the fagots says to us? Let me try with the utmost brevity to interpret his message.

This image says, *Be ready to work with your own hands.* Manual labor was a common thing for the Tarsan. As a boy he had learned to make tents. In his Christian ministry he took pride in his calloused hands with which he supported himself and those who were with him.

The tradition which has taken Paul seriously has honored work. It is in this tradition that our country comes. I know another great tradition, to

which I personally owe an immeasurable debt of gratitude. It has a motto in its cultural heritage which runs thus: "It is a shame for a gentleman to work; it is not a shame for him to beg." I say to you, take seriously the image of Paul the stick-gatherer; pitch in wherever you can with your hands. If a frontier church or parish house needs manual labor for its erection or upkeep, stand by and work. If there is no one else to do a physical job that is part of a spiritual task, go to, throw yourself into the task. Take the lead in achieving whatever can be accomplished with the labor of your hands.

Physical toil undertaken together is one of the glories of the Ecumenical Work Camps. I saw flashes of this glory in the high Alps some years ago in a work camp called Agape. If you possibly can, have a hobby which involves manual labor. With your hands as instruments, you will find work to be healing. In many an hour of crisis, or when wounds are in your heart, you will find it has therapeutic value, even though the job be only to gather sticks and build a fire when it is cold, and other folk are shivering.

There is another message in this image. *Be willing to take the form of a servant.* The man who made his bundle of fagots had been won to his Christian faith by one about whom he afterwards wrote that "He took the form of a servant," though he "was in the form of God." On Malta's isle Paul bore living witness to the fact that the essential image of the Christian religion is the servant image. The "servant of Jesus Christ" was not ashamed to be the "servant of all." Neither be you ashamed, nor I.

We cannot think of the St. Paul of the bundle of fagots without thinking of the Christ of the towel. We cannot think of the Mediterranean isle after that shipwreck without thinking of the Upper Room before the next day's storm on Golgotha. Throwing sticks on the fire, the Apostle Paul, stands at the peak of human greatness. For that hour the mystic rapture had prepared him so that he could see the little thing in the light of the eternal thing. In that hour he might well have cashed in on the fact that he alone had been the hero of the shipwreck and so allow others to serve him, the aloof and awesome center of their gaze. But he just mingled with the throng like one of the rest of them to lay his bundle of fagots on the blaze. So be it with you and with me. Let us be servants of all.

That scene in Malta is a true symbol of our contemporary world. There are lots of nerve-wracked, bedraggled, sodden, shivering folk who need warmth. Gather sticks wherever you can find them, sticks from the forest or the plains, sticks from the fields of knowledge or of sacred lore. Add them to the common human fire which our generation needs for warmth and friendship. Whenever you can, sit around and talk with folk, and put them at their ease. The atmosphere you create will be a good preparation for a word about Him

"whose you are and whom you serve," and who holds the secret to all true living.

So, now that "the day of march has come," be ready wherever and whenever the occasion offers to gather a bundle of fagots for the fire. And upon the road, to journey's end, may the grace of our Lord Jesus Christ be with you.

THE PEACE OF MAN AND THE PEACE OF GOD

CHARLES A. MALIK*

THE search for peace seems to be now seriously on. For who is not today either talking about or protesting peace? When such is the case, however, one cannot be too careful. For peace becomes the universal theme either because, in a world without peace, people think peace is possible and perhaps even attainable, or because, in a world without peace, people are really in their heart of hearts afraid lest peace be fundamentally elusive. People start talking about a desirable thing either because it is possible or because it is impossible. Which of these two contradictory reasons is actually operative in the present instance, and whether it is politically expedient to have the two reasons mixed up with one another, certainly appearances by themselves cannot decide.

One thing we may be sure of, however: nobody wants war. Having reflected on this matter for a long time and knowing a little about the factors, if not also, or as much, the policies, involved, I am sure of this proposition. But if nobody wants war, it does not follow that people will settle down for any kind of peace. In fact tension is precisely that state wherein people are neither willing to go to war nor able to achieve peace. The self-indulgent theory that nuclear weapons have rendered war obsolete and will therefore tend to force people to accept any kind of peace is both naive and dangerous. It is simply untrue. For not even under the menace of the bomb will peace become an automatic thing.

The absence of the will to war is most significant: it opens up the possibility of peace; it makes the search for peace serious. Such an absence was not the case either in 1914 or in 1939. But peace itself will have to be won, organized, grounded, negotiated, sweated out. The responsible elaboration of acceptable conditions for peace, conditions that will give security and peace of mind to everybody, is the most urgent task.

This is the tenth anniversary of the founding of the United Nations, and in two weeks important celebrations commemorating that event will be held in San Francisco. During this crucial decade, an enormous volume of activity and effort has gone into this business of peace, both within and without the United Nations. If you watched or took part in this activity from within, you could have seen how sincere, how serious, how deeply concerned the statesmen have been. They have literally worked day and night to secure for us at least a tolerable world. It would, my friends, be ungrateful and untrue to say that they have failed. The present relative quiet and unprecedented prosperity are in large measure the cumulative effect of the care and toil of these men.

* Address delivered by Dr. Malik, Ambassador of the Republic of Lebanon to the United States, at the Seminary Commencement, June 7, 1955.

II

There are natural, objective conditions of peace over which the mind of man, in the act of knowledge, is an absolute lord; and when sincere leaders employ all their energies, all their gifts, all their skills, all the accepted rules of the game to discover and develop these conditions, one can only understand and be thankful. Human reason is as capable of knowing, expounding and mastering the conditions of peace as it is of mastering any situation in the natural and speculative sciences. The concept, then, of the peace of man, namely, of a peace sought, elaborated, understood and secured by the rational endeavor of man, is a perfectly valid and perfectly respectable concept.

The main lines of this objective peace can be easily seen. Its principle is the maintenance among sovereign and independent states of a certain order and balance on every level of international relationship. Thus, nationally, all peoples and nations must either be permitted to exercise the right to self-government in freedom or be clearly on the road to doing so. Juridically, the nations must accept the rule of law under some such instrument as the Charter of the United Nations. Militarily, the armaments of the nations must constitute a finely equilibrated system, and every plan of disarmament must maintain the same order of equilibration at every level of reduction.

Politically, the nations may, and actually do, enter into all sorts of balancing agreements and alliances, provided the aim and spirit be purely defensive. Economically, it is impossible to speak of peace in this world which has shrunk to a neighborhood so long as the standard of living in certain countries in the West is 20 or 30 times the standard of living in most of the countries of the East, and this, regardless of whether it has not been really the fault of the East in preferring the culture of poetry and imagination to that of science, technology and the disciplined mind; for the make-up of unregenerate man is such that he will rebel against excessive inequality even if it were his fault and even if he knew it.

In the field of fundamental human rights, so long as tyrannies over the minds and souls of men continue in large parts of the world unchallenged and undisturbed, how can one honestly talk of real and lasting peace? Man craves for freedom more than for anything else, and he will ever remain restless and unhappy until he is free, free not only politically and materially, but above all free to seek, to find, to know, and to be in the truth, in freedom and in love.

Nor is it possible to speak of peace while the so-called "proletarian revolution" gains in momentum, both directly and indirectly, throughout the world; for while it is true that war is one thing and revolution is another, it is equally true that revolution is one thing and peace another. Nor can a state of things in which large sections of mankind are systematically cut off from reasonably free and normal intercourse—intellectually, socially, economically—with the rest of mankind be really called peace; for fear and mistrust, error and distortion—these breeding grounds of war—can only be dispelled if people meet one another, whether bodily or intellectually.

In so far as peace is not worth the ticket unless the civilization which germinated in the Mediterranean and de-

veloped and matured in the West is able at least to hold fast to its fundamental persuasions, it is clear that the peoples of this civilization, which comprises the Christian and Moslem worlds, must rediscover and realize the natural bonds of unity among them, and, in varying degrees, and wherever possible, forge new bonds of unity. Real peace is a direct function of the unity of Western civilization and of its faith in its ultimate values, and where this faith is shaken and this unity is broken, the peace that supervenes is only a prelude to disaster.

It is not difficult to apply these nine principles of peace to the world situation today, whether in the Far East, throughout Asia and Africa, in the Communist realm, in the Middle East, in Europe, in the Western Hemisphere, or in the relations of these sections of the human family to one another. When one does that, with some grasp of the facts, with some knowledge of history and of fundamental social theory, and, above all, with some grounding in the first principles of human nature, one readily perceives the actuality or possibility of balance, or lack of it, among the military, economic, political and intellectual forces in the world today. I am of the opinion that, if one is to remain absolutely faithful to the deepest and most authentic visions that have come down to us from the cumulative development of the last 4000 years, one cannot sit back and relax in the deluded hope that peace, real peace, is humanly either certain or possible. A period of immense political and intellectual exertion is ahead of us, and the issue is absolutely in the balance.

These, then, are the principal structures of the peace of man. They are objective conditions perfectly lucid to the mind and perfectly open to man's natural endeavour. Without them we cannot speak of that balanced tranquility of order which constitutes real peace, both socially and internationally. There is nobility, there is grandeur, there is honour, there is today extreme urgency in seeking these things, and whoever is called, whether by his office or by his interest, to secure for us this peace of reason, which answers to man's inmost essence, is certainly engaged in one of the noblest tasks. Man must always get on with the job of elaborating his peace.

III

Unfortunately, this analysis—so clear and reasonable and even soothing—does not exhaust the facts. Man yearns for peace, the peace to which he is impelled by the very nature of things, and yet somehow it always eludes him. No sooner does he plug one leak in the dam than another leak develops elsewhere. Even if he knew all the natural conditions of peace and strove with all his heart to realize them, still there is no guarantee that he will have peace. This is not taking malicious pleasure in his state: this is honestly facing it.

The objective situation, whether of man or of history, is much more complex and baffling. For on the one hand we have and have had for 2000 years the fact of Jesus Christ, and on the other we have and have always had the fact of the devil. And no analysis that does not take these two crucial facts into account can really claim that it knows anything about the possibility or impossibility of peace.

Socrates' simple assertion that all men seek the good is not true. He may

have known better and this therefore may have been part of his irony. For man may know the good perfectly and still he may rebel against it, for no other reason than that he likes his rebellion, namely, than that the spirit of dread and destruction has gotten hold of him. The position, then, that all men seek the good overlooks the possibility of the devil, which the Greeks did not know. And because they did not know it their culture ended on a note of gloom and despair: the very gloom and despair which all man-centered culture must inevitably end in.

The devil's commonest trick, especially in our enlightened age, is to conceal or efface himself, causing people to believe that he does not exist and making them appear perfectly ridiculous if they believed that he did. Therefore to smoke him out of his hiding-places is always one of the most necessary tasks. For it is only as man knows the devil and knows how he was overcome, namely, on the Cross, that the shout of victory can come forth from the bottom of his heart—brokenly, thankfully, and with tears of joy. "Where sin abounded, grace did much more abound" (Rom. 5:20).

Nor is it true that all men seek or want peace; for again radical rebellion may have taken hold of them. What about those who believe that the very nature of things is not peace, not understanding, not concord, not harmony between elements on the same level or between different levels, but perpetual opposition, antagonism, contradiction, war? What about those whose first principle is the war of opposites, who interpret all history and all culture and value as the outcome of the strife of classes, a strife determined by man's basest impulses, namely, envy, hatred, pride and greed? He is not an honest seeker of peace who is not metaphysically peaceful. Nor is he a peacemaker in the Biblical sense who has not yet completely overcome in his own heart all envy, hatred, pride and greed. For to be children of God means precisely that we have risen above the strife of the children of men, risen both in thought and in the actual fellowship of the Church to a certain knowledge and a certain being in which there is only transparency, trust, joy, forgiveness, love and peace.

The peace of man is a necessary and honorable thing, but it is different from the peace of God. The peace of God is the actual reign of the Holy Ghost in the Church, here and hereafter. I cannot derive this peace by reason, because there is no reason why the Church should exist, and yet it does. That is one reason why "the love of Christ . . . passeth (all) knowledge" (Ephes. 3:19) and "the peace of God . . . passeth all understanding" (Phil. 4:7). The peace of God is a pure gift of God, but a given and continuing and available gift, "and the gates of hell shall not prevail against it" (Matt. 16:18). And yet man's nature, man's reason, man's peace, are in no way distorted or displaced or destroyed by this gift: on the contrary, they are perfected.

IV

The relationship between the peace of man and the peace of God is not something simple. There is always a striving for peace in the world, quite independently of the Church; but the Church also always works for its own peace, namely, for the kingdom of heaven, quite independently of the

world. Sometimes the peace of man contributes to the peace of God; but the peace of God has also received some of its deepest upsurges when there was no peace among men. Even when it is persecuted and slandered, the Church prays for peace among men according to the will of God. The business of saving souls and therefore of affirming and extending the peace of God goes on just as much on the battlefield as on peaceful deathbeds at home. It is possible for the peace of God to be itself too much and too comfortably at peace with the peace of man. No matter how much you try to explain it or to explain it away, the statement by the Prince of Peace Himself, "Think not that I am come to send peace on earth" (Matt. 10:34), and many similar passages in the Bible, are most disturbing. The classics of Christian thought and doctrine were forged, not in peace, but in the teeth of death and of the utmost tribulation. And Christ peacefully dying on the Cross is not a very peaceful sight. We cannot therefore say that the peace of man is for the sake of the peace of God, nor certainly can we say that the peace of God exists just in order to serve the peace of man. They are simply misinformed about the facts of God who seek to use God for their own human peace.

Surely God loves man, His handiwork, His own image and likeness, and respects and guarantees his reason and his peace. Surely He "will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4). Surely therefore there must be some connection between His peace and the peace of man.

Man in his peace is groping for the peace of God. The peace of man, therefore, is itself only an image, a figure, of the peace of God. Our schooling in the peace of the world is in the last analysis only to make us long more ardently for the peace above—the secure peace, the real and lasting peace where there is no shadow of death, the peace where God shall "be all in all" and we shall see Him "face to face," the peace where we shall know even as we are known (I Cor. 13:12).

The peace of man is necessary, but how can it satisfy when we know it will not last? It is only the lasting, the eternal, that we really want.

We obtain a foretaste of this supernatural peace even in this natural life, the Holy Ghost quickening our souls. That is why our faith is based upon knowledge and experience, and that is why, since this knowledge is only "in part," we live by faith. Our clear duty, therefore, is, while we live, both to deepen, as much as possible, this foretaste, by obedience, by understanding, by forgiveness, by fellowship, by prayer, by contemplation, and to wait in patience and hope—a sure and certain hope, for God does not lie—for the full revelation of that day. And this is a fundamental law of the spirit, that the more we desire and long for that peace, the more we obtain—the Holy Ghost willing—a foretaste of it, and the more we are established in our faith.

The question arises whether in a world of many faiths the Christian in believing and living his faith does not thereby offend. This is an old and important question and I shall endeavor to answer it only in part. If others sincerely believe and live—and we know they do—why should the Christian be prevented from doing, or be embarrassed to do, likewise? While others are advancing, it seems odd if the Christians

retreat. There is—at least outside the Communist world — an accumulated fund of wisdom and of mutual understanding and adjustment whereby it is perfectly possible to be absolutely sincere in your religious convictions and still not to offend. The sincere respect one another even if they otherwise differ. There is a vast area of common concern between the Christian and his brethren of other faiths, in matters civil, social, intellectual and even spiritual. The Christian who lives to himself—which of course is a contradiction in terms—may offend, but he who throws himself wholeheartedly onto this realm of common concern, even to the extent of risking life and limb in the service of his fellow men and in the defense and promotion of all that is true, just, high and noble, of all that belongs to the common and national good, usually not only does not offend, but commands the highest esteem. It is of the essence of Christian faith to love, understand and serve all positive being, however it manifests itself, for, as Augustine taught, being and the good, properly understood, are convertible. Thus there does not seem yet to be any necessity for the Christian to outgrow or put aside or whittle down his fundamental convictions just because his is only one of many faiths.

V

The world of faith is so different from the world of human care and excitement. In the moment of fellowship when the love of God is the only reality, when we seem to be in the presence of angels, when there is absolute trust among those who have entered together that moment, when we honestly do not want to have anything that the others do not have, when the inner peace and joy is so overflowing that it cannot be communicated; in the moment of contemplation when our heart burns within us because God is so near, so sure; in the state of grace when we cannot lie or dissemble, when there is only peace and freedom and power, when we are almost blinded because of the light that has suddenly shone in us, when we know we are forgiven, when there is no limit to what we can do or love or see or suffer; in these moments of the action of the Holy Ghost upon us, we experience the peace of God which passeth all understanding, we know the peace which Christ has left with us, and we understand perfectly how the Holy Ghost teaches us "all things" and surely guides us "into all truth."

I know the kind of certainty that obtains in mathematics, in the sciences, in philosophy, in whatever there is of reality in international and intercultural relations, and in pure friendship; but the certainty and reassurance which the Holy Ghost infuses into the soul when, acknowledging on its knees its sins and sincerely repenting itself of them, it pores over the mysteries of the Bible, even the most difficult of them, far surpasses any of these other certainties. To the soul that has suffered and prayed, that has taken its "journey into a far country" and then returned home, that has known and seen something of the glory of God, to such a soul all human relations stand constantly transfigured under the judgment of the living God. And when it plunges into the world of faith, whether in the Bible, or in the Sacraments and Liturgy of the Church, or in the concrete tasks and challenges which face us all today as Christians and as a Church, it receives from on

high an assurance and an illumination beyond anything it knows. From the world of men we can have no inkling of the world of faith: it is "wholly other." But from the world of faith, which is absolute activity and vision and creation, we can easily see the world of men exactly as it is—groping blindly in the dark with its light and secret outside itself. And then for the first time we know what the compassion of God really means.

VI

You young men who are especially called to follow and serve the Lord, be strong in your faith. The joy, the liberty, the power of His company is sufficient unto you. Your sufferings and failings are nothing if you are sure of His love and if you daily assure Him of yours in return. He will see to your salvation. "My grace is sufficient for thee." As Saint John Chrysostom superbly put it: "And though thou fall once, twice, many times in thy training, despair not, but stand again, and wrestle; and do not give up until thou hast bound on thee the glorious crown of triumph over the devil."

Never doubt that your "redeemer liveth, and that he will stand at the latter day upon the earth." It is of you that it was written, "How beautiful are the feet of them that preach the gospel of peace."

In serving the world, never lose yourselves in it. Keep your secret, which is your faith, absolutely inviolate. Do not be over-anxious about the world; for you will serve the cause of peace best if you serve the peace of God first.

Know that without the Holy Ghost in the Church you can do nothing; therefore always seek the active fellowship and original unity of the Church. Identify yourselves wholeheartedly with the ministry of the Church—preaching, teaching, healing, comforting, convicting, absolving, forgiving, administering the Sacraments, invoking the Holy Ghost, "proclaiming the acceptable year of the Lord."

Follow in the footsteps of the Apostles, the Fathers, the Saints. Nothing is safer, nothing is more straightening or more strengthening than to live daily in communion with this "great cloud of witnesses" with which we "are compassed about." The richest deposit of experience, of vision, of victory, is yours for the having. And the Christian who does not steep himself in this tremendous heritage of the Apostles and Saints is hardly worthy of the name.

Never be ashamed of the name of Jesus Christ or of His gospel, "for it is the power of God unto salvation to every one that believeth." It is the only new thing in the world: all else is as old as the hills, even the latest vaccine and the latest model of the bomb. Only the eternal, only that which is "the same yesterday, and today, and for ever," is really new. Aim therefore always at that which is at once eternal, universal, personal and concrete.

Live in the knowledge that "the night is far spent, the day is at hand." Live in the assurance that "he that endureth to the end shall be saved."

DEGREES, FELLOWSHIPS AND PRIZES

The following degrees were conferred at the Commencement on June 7th:

Masters of Religious Education (Prin.)

Betty Eileen Flower, A.B. University of Washington, 1950

Joyce Agnes Kirkman, B.S. University of Pennsylvania, 1948

El Souriany Makary, A.B. Cairo University, 1941; A.B. American University, Cairo, 1944; B.D. Coptic Theological College, 1944

Virginia Irene Morris, A.B. John B. Stetson University, 1949

Ann Marie Leean Muyskens, A.B. Concordia College, 1950

Jane Warren Savage, A.B. Centre College, 1952

Anita Jean Walker, A.B. University of Arizona, 1952

Bachelors of Divinity

Daniel George Axt, A.B. University of Wisconsin, 1952

Robert Arthur Barnett, A.B. Hanover College, 1952

Donald Grey Barnhouse, Jr., A.B. Harvard University, 1944

Douglas Estill Bartlett, A.B. Bloomfield College and Seminary, 1952

David George Beamer, A.B. Whitworth College, 1952

Edward Lee Bland, A.B. Erskine College, 1952

Richard Allen Bodey, A.B. Lafayette College, 1952

John Robert Booker, A.B. Temple University, 1952

John Roland Chambers, A.B. Houghton College, 1952

Jesse Evans Christman, A.B. Occidental College, 1951

Sidney Robert Conger, A.B. Muskingum College, 1952

Paul Aubrey Corcoran, B.S. University of Pittsburgh, 1945; M.A. 1947

Alfred Thomas Davies, A.B. Davidson College, 1952

Howard Bloodgood Day, Jr., A.B. Lafayette College, 1951

Harold Ralph Dean, Jr., A.B. Hope College, 1951

Donald Arthur DeMott, A.B. Princeton University, 1952

Foster Quarll Doan, A.B. Lafayette College, 1952

Joseph Carrigan Dolman, LL.B. Oklahoma City College of Law, 1952

Richard John Dosker, Jr., A.B. Maryville College, 1951

Arlo Dean Duba, A.B. University of Dubuque, 1952

Elwin Bruce Ellithorpe, B.S. University of California, 1948

Duane Virgil Fifer, A.B. University of Nebraska, 1951

Dale Dempsey Gorman, A.B. Park College, 1951

William Raymond Grace, A.B. Catawba College, 1952

Leonard Tydings Grant, A.B. Rutgers University, 1952

Lincoln Tracy Griswold, A.B. College of Wooster, 1952

James Alvah Guyer, A.B. Oklahoma Agricultural and Mechanical College, 1952

Frank Stewart Hamilton, Jr., A.B. Grove City College, 1952

Frank Edgar Havens, III, A.B. Occidental College, 1950

Louis Dean Hay, A.B. Park College, 1952

Robert Philip Heim, A.B. Lehigh University, 1952
Charles Brewer House, Jr., B.S. University of Nebraska, 1949
Donn Gerard Jann, A.B. Whitworth College, 1951
James Robert Keever, Jr., A.B. Davidson College, 1951
Lawrence Howard Kellmer, Jr., A.B. Whitworth College, 1950; B.E., 1951
Ernest James Lewis, A.B. Wheaton College, 1951
Samuel Johnson Lindamood, Jr., A.B. University of Arizona, 1952
Carrington Marshall Lowe, A.B. Princeton University, 1952
Paul Arthur Lutz, A.B. Wheaton College, 1951
Gerald Durand Lyman, A.B. University of California at Los Angeles, 1952
James Marsh MacKellar, A.B. Cornell University, 1952
Richard John Manning, A.B. Moravian College, 1952
Robbin Luke Marvin, B.S. Wheaton College, 1943; B.Ed. Whitworth College, 1948
George Ross Mather, A.B. Princeton University, 1952
John Bell Mathews, A.B. Dartmouth College, 1952
John Franklin McCleary, A.B. Lafayette College, 1952
James Richard Memmott, A.B. Rutgers University, 1952
Wesley Parker Miles, A.B. Maryville College, 1952
Paul Renc Miller, A.B. College of Wooster, 1952
Richard Henry Miller, A.B. Alma College, 1952
Robert Wahl Millspaugh, A.B. Hamilton College, 1952
Kenneth Reece Mitchell, A.B. Princeton University, 1952
Edward Rock Mooney, B.E.E. Rensselaer Polytechnic Institute, 1949; M.E.E. 1952
Wayne Marshal Moulder, A.B. University of Iowa, 1952
Lewis Seymour Mudge, A.B. Princeton University, 1951; B.A. (Hons. Theol.) Oxford University, 1954
Elbert Leroy Nelson, Jr., A.B. Ohio State University, 1952
Donovan Oliver Norquist, B.M.E. University of Minnesota, 1948
Ronald Eugene Ossmann, A.B. Bloomfield College and Seminary, 1952
Francis Ralph Osterstock, B.S. Moravian College, 1935; M.S. Lafayette College, 1947
William Donald Pendell, Jr., A.B. College of Wooster, 1952
George Agase Pera, A.B. University of Pittsburgh, 1952
John William Pilley, Jr., A.B. Abilene Christian College, 1950
John Craig Pollock, A.B. Westminster College, Pennsylvania, 1949
Stephen Greenleaf Prichard, A.B. Occidental College, 1952
LaVerne Rae Rader, A.B. University of Washington, 1952
Carl Dietrich Reimers, B.S. Northwestern University, 1952
John Oliver Reynolds, A.B. University of California, 1950
Lona Mae Rives, A.B. Syracuse University, 1947
Andrew Donaldson Robb, III, A.B. Lehigh University, 1951; B.S. 1952
Paul Henry Rutgers, A.B. Michigan State Normal College, 1952
Robert Elwood Sanders, A.B. Miami University, 1947
Robert Winfield Shaffer, A.B. Wheaton College, 1952

Christopher Barrows Sheldon, A.B. University of San Marcos, Lima, Peru, 1951; Ph.D. University of Madrid, Spain, 1954

Robert Brown Sheldon, A.B. Lafayette College, 1952

John Latourrette Silvius, B.S. University of California, 1952

Joseph Joshua Skelly, A.B. George Pepperdine College, 1952

William John Spangler, A.B. Swarthmore College, 1949

Charles Edgar Staples, A.B. Lafayette College, 1946; M.B.A. Harvard University, 1948

Robert David Steele, A.B. Westminster College, Utah, 1952

Herbert Arthur Stocker, A.B. New York University, 1952

Richard Alan Symes, A.B. Columbia University, 1952

Leigh Pemberton Taylor, A.B. Whitworth College, 1951

Eugene Arthur TeSelle, Jr., A.B. University of Colorado, 1952

Richard Henry Thomas, A.B. Park College, 1952

William Gray Tolley, B.S. Iowa State College, 1947

Durward Robert Van Nest, A.B. Maryville College, 1951

John Haselwood Visser, A.B. College of Wooster, 1952

Jerry Goldsmith Walker, A.B. University of Texas, 1952

Robert Stanley Wallace, A.B. Sacramento State College, 1952

Milton Guernsey Walls, Jr., A.B. Macalester College, 1952

John David Warren, A.B. Washington University, 1950; M.A. 1952

William Howard Webster, B.S. Pennsylvania State College, 1951

Foster Charles Wilson, Jr., A.B. Bucknell University, 1952

Laurence Neil Woodruff, A.B. University of Cincinnati, 1952

Philip Hobart Young, A.B. University of Pennsylvania, 1952

Francis Albert Younkin, B.S. Iowa State College, 1952

Masters of Theology

Louis Theodore Almen, A.B. Gustavus Adolphus College, 1946; B.D. Augustana Theological Seminary, 1950

Erman Fay Bennett, B.S. College of the Ozarks, 1950; B.D. Divinity School of Duke University, 1954

Martin John Buss, A.B. Bloomfield College and Seminary, 1951; B.D. Princeton Theological Seminary, 1954

Paul Adrian Hanson, A.B. St. Olaf College, 1947; Th.B. Luther Theological Seminary, Minnesota, 1950

Raymond Harms, A.B. Wartburg College, 1951; B.D. Wartburg Theological Seminary, 1954

Lewis Scott Hay, A.B. Presbyterian College, 1949; B.D. Columbia Theological Seminary, 1954

Joseph Whitner Kennedy, A.B. Wofford College, 1951; B.D. Union Theological Seminary, Virginia, 1954

Bruce Henderson Kenrick, Edinburgh University; B.D. New College, Edinburgh, 1954

Louis Kereszturi, Reformed College, Kecskemet, Hungary, 1947; B.D. Princeton Theological Seminary, 1953

Douglas Benjamin Klusmeyer, A.B. Oklahoma City University, 1950; B.D. San Francisco Theological Seminary, 1953

Kosuke Koyama, Union Theological Seminary, Tokyo, 1952; B.D. Drew Theological Seminary, 1954

John Frederick Little, A.B. Waterloo

College, 1949; B.D. Evangelical Lutheran Seminary of Canada, 1952

William Pierce Lytle, A.B. College of Wooster, 1944; B.D. Princeton Theological Seminary, 1947

William Wismer Matz, A.B. Moravian College, 1950; B.D. Moravian Theological Seminary, 1953

William Scott McPheat, A.B. University of Queensland, 1950; M.A. 1953; B.D. Melbourne College of Divinity, 1954

João Tanaka Mizuki, Ph.B. University of São Paulo, 1949; Th.B. Independent Presbyterian Theological Seminary, São Paulo, 1949

Robert Lancaster Montgomery, A.B. Southwestern at Memphis, 1950; B.D. Columbia Theological Seminary, 1953

Stephen Tongwhan Moon, B.D. Western Theological Seminary, Pittsburgh, 1953

David Royal Moorefield, A.B. Presbyterian College, 1948; B.D. Columbia Theological Seminary, 1951

James Allen Nichols, A.B. Phillips University, 1950; B.D. Phillips University, College of the Bible, 1953

Harold Hunter Oliver, A.B. Howard College, 1952; B.D. Southern Baptist Theological Seminary, 1954

Thomas Dorman Peterson, B.S. Vanderbilt University, 1948; B.D. Vanderbilt University School of Religion, 1952

Nathaniel C. Roe, B.S. Cornell University, 1947; B.D. Princeton Theological Seminary, 1950

Wilfred Gus Sager, A.B. Texas Lutheran College, 1951; B.D. Wartburg Theological Seminary, 1954

Alexander Douglas Scrimgeour, M.A. University of Glasgow, 1950; B.D. Trinity College, Glasgow, 1953

David Sek-Chong Tan, Taipeh Theological College, Formosa, 1947; B.D. Knox College, Toronto, 1954

Harold Orville Tollefson, A.B. Augsburg College, 1950; Th.B. Augsburg Theological Seminary, 1953

James Frazier VanDyke, A.B. King College, 1949; B.D. Union Theological Seminary, Virginia, 1954

Doctors of Theology

Walter George John Hards, The Bible College of Wales, Swansea; B.D. Princeton Theological Seminary, 1949

Dissertation: *A Critical Translation and Evaluation of the Nucleus of the 1536 Edition of Calvin's Institutes*

James John Heller, A.B. Texas Christian University, 1944; B.D. Princeton Theological Seminary, 1947

Dissertation: *The Resurrection of the Dead in the Light of the Biblical View of Life*

Charles Sherrard MacKenzie, Jr., A.B. Gordon College, 1946; B.D. Princeton Theological Seminary, 1949

Dissertation: *Pascal and Authority: A Study of Pascal's Contribution to an Understanding of the Problem of Authority as it Relates to the Christian Life*

James McConkey Robinson, A.B. Davidson College, 1945; B.D. Columbia Theological Seminary, 1946; Th.D. University of Basel, 1952

Dissertation: *Mark's Understanding of History*

Alfonso Alejandro Rodriguez, Ph.D. Havana University, 1940; B.D. Princeton Theological Seminary, 1946

Dissertation: *Implications of the Doctrine of Justification by Faith*

George Stob, A.B. Calvin College, 1930; Th.B. Calvin Theological Seminary, 1935

Dissertation: *The Christian Reformed Church and Her Schools*

Raymond Lee Strong, B.S. Harvard University, 1944; B.D. Princeton Theological Seminary, 1948

Dissertation: *English Translations of the Greek New Testament from 1611 to 1775*

Fellowships and Prizes

The Fellowship in Old Testament to Raymond Albert Martin

The Fellowship in New Testament to James Richard Memmott

The Fellowship in Ecumenics to Ronald Eugene Ossmann

The Fellowship in Practical Theology to Arlo Dean Duba

Prizes on the Samuel Robinson Foundation to Richard Arthur Baer, Jr., Marvin Dean Baker, Donald Grey Barnhouse, Jr., David George Beamer, Theodore Goodwin Belote, Edward Henry Breitbach, Frederick Dale Bruner, James Harold Burtness, Arlo Dean Duba, Elwin Bruce Ellithorpe, Duane Virgil Fifer, George Thomas Friedkin, Dale Dempsey Gorman, Robert Philip Heim, John Robert Hewett, Donn Gerard Jann, Bruce Henderson Kenrick, Young Coo Lee, Gerald Durand Lyman, George Ross Mather, Burt Edward McCormick, James Marsh MacKellar, Paul Murrell McKowen, Robert Kenneth Meyer, Wesley Parker Miles, Edward Rock Mooney, James William Morris, John William Pilley, Jr., Henry Poettcker, Ruth Lois Price, Stephen Greenleaf Prichard, William Henry Pritchard, Jr., Robert Carl Sackmann, John Burton Shaw, Richard Alan Symes, Edward Fairchild Torsch, Gabriel Antoine Vahanian, Durward Robert Van Nest, John David Warren, Edward David Willis, Ching An Yang, Willfred Wylene Young

The Scribner Prize in New Testament to Lewis Seymour Mudge

The Greir-Davies Prizes in Homiletics and Speech to: First, Robert Elwood Sanders; Second, Robert Arthur Barnett, Donald Oliver Norquist

The John Alan Swink Prize in Homiletics to Donald Grey Barnhouse, Jr.

The Robert L. Maitland Prizes in New Testament Exegesis to Donald Allen Crosby, Lewis Seymour Mudge

The Robert L. Maitland Prize in English Bible to Terrence Nelson Tice

The John Finley McLaren Prize in Biblical Theology to Lincoln Tracy Griswold

The Benjamin Stanton Prize in Old Testament to Donald Medford Stine

The Archibald Alexander Hodge Prize in Systematic Theology to Donald Allen Crosby

The First Mary Long Greir Prizes in Speech and Homiletics to: Middler, Henry Green Morgan; Junior, Frank Norwood Watson

The Second Mary Long Greir Prizes in Speech and Homiletics to: Middler, Charles Frederick Horbach, Morgan Roy West; Junior, Leon Foster Wardell

The William Tennent Scholarship to Margaret Eugenia Darby

MEMORIAL SERVICE
for
EDWARD HOWELL ROBERTS

ON Monday afternoon, June 6, 1955, a Memorial Service for the late Dean Roberts was held in Miller Chapel with President Mackay presiding, assisted by the Reverend Walter H. Eastwood and the Reverend Peter K. Emmons. Three brief tributes to the work and witness of Dr. Roberts were given by the Reverend Allan M. Frew of Detroit, Michigan; Reverend Arthur M. Adams of Rochester, New York; and Reverend Robert Rankin, Executive Director of the Rockefeller Brothers Theological Fellowship Program.

THE CHRISTIAN CHURCHMAN

Allan M. Frew

The death of Edward Howell Roberts is an irreparable loss to us all. We are met here today to pay tribute to his life, and to the vital Christian faith that animated him.

Dr. Roberts was a man of many interests and versatile gifts. It must be left to others to speak of his avocations, but it is within the framework of these remarks to mention two or three.

An accident led to Dr. Roberts' special interest in the physically handicapped. He became devoted to their interests, and championed their cause as worthy and competitive employables, and profitable to industry, which invoked initial legislation to foster this end.

Hymnody captured much of the interest of Dr. Roberts, and he was a stalwart advocate of the great music of the church. His Welsh antecedents gave a natural bent to his favoring many of the fine Welsh tunes, and his emphasis upon them won many supporters among succeeding Princeton classes.

As a father and head of his household he was tutor to us all. Together with his beloved wife they made their home a haven of hospitality and Christian friendship and a refuge of encouragement to students and faculty alike.

Edward Roberts' vocation was the Church of Jesus Christ, and it falls to us to say a brief word about him as a churchman. His churchmanship expressed itself in a three-fold manner: 1) In preaching, 2) In the Councils of the Church at large, and 3) In his personal ministry to his parish.

Dr. Roberts loved to preach, and this he could do uncommonly well. He dwelt on the great themes of Scripture, and his sermons revealed his diligence as a student and reader of broad compass and understanding. His Welsh passion attained its perfect expression when he dealt with the heart of the Gospel—the crucifixion of Christ and His glorious resurrection. One never sat under Dr. Roberts' preaching but what he came away with a warmer, evangelical spirit, and renewed devotion to Jesus Christ.

The wide experience, the unruffled manner of thought, and the ever timely humor of our dear friend made him to

be sought out for service on the Councils and Committees of our denomination. He served as a member of the Board of Christian Education, and beginning in 1944 he was a delegate to the Council of Theological Education. A Committee service close to his heart and to which he gave himself with unselfish zeal was the work of the Committee on Chaplains and Service Personnel of the General Assembly of the Presbyterian Church, U.S.A. This Committee was assigned the task of selecting, training, and supervising personnel for chaplaincy duty, and many will rise to honor Dr. Roberts' name and work, especially during the wartime experiences of the Committee.

We conclude with a word about his ministry to his parish. "His parish?", some will ask. Yes, his parish; for it was the Princeton Seminary student bodies, the alumni, and his fellow members of the Faculty. To each he conducted a very special and invaluable ministry. How numerous is the host that will stand to call him blessed for his ever frank, but always fair and wise counsel in personal matters. Beyond listing are the numbers of congregations and alumni he has aided with his almost uncanny ability to appraise congregation and candidate in our delicate process of establishing a new pastorate. And surely there is scarcely a single member of Princeton's Faculty over the years who has not made Edward Roberts his confidant, and gained sorely needed help from his wise and warm heart.

Yes, Edward Howell Roberts stood among us as an extraordinary churchman, endeared to all. His departure from us, though esteemed premature by the measure of the ways of men and by our reluctance to release him, yet in the far wiser Counsel of God we can see the application of the words of the Psalmist, "Blessed is the man whom thou choosest, and causeth to approach unto thee, that he may dwell in thy courts." And were his voice again heard among us surely he would say, "To be absent from the body and present with the Lord—it is far, far better."

COUNSELOR AND FRIEND

Arthur M. Adams

What can a man say of his friend?

It is of the nature of friendship to involve mutual self-revelations and shared confidences of which one does not speak.

I knew Edward Roberts almost twenty-five years. We first talked in the corner office of Hodge where he sat amid the towering file cabinets left by Paul Martin, looking like Trinity Church on Wall Street, and supplying a spirit within the wheels of the Seminary's organization which makes the metaphor apt. We talked at ease in his home while his astringent wit played over the pomposities of theological language and set the outlines of our faith in stark simplicity. We talked at the table in Princeton Inn about life and preaching and pastoral work and good books. We talked in his study at the heart of the campus, relaxed and enjoying those islands of unhurried time he built like coral strands out of moments amid pressing duties.

I see him now, a little embarrassed by all this fuss, but appreciating our sincerity. He is tilting his head to one side and looking at us through shrewd eyes, waiting to see whether we will make fools of ourselves.

Had he been a man who sought hon-

ors, I could tell of the recognitions that came to him, but because he had found God's place for him, because he knew that Christ died for him, he needed no reassurance about his importance.

Had he been a man who tried to make an impression I could impress you with the sweep of his activities, with the rich furnishings of his mind. But he would cock his head and smile, and I would feel foolish. Edward Roberts was one of those rare people who ask nothing of anyone except the privilege of sharing all that God has put in their hands.

Had institutions meant most to him I could show you the enterprises he established and undergirded. He loved this Seminary and gave himself to theological education, but he never lost sight of the reason for what he was doing: the men who were being trained and the people in the churches that they would serve.

Had he worn his heart on his sleeve I could speak of the depth of his feeling and the power of his convictions, but it must not be so.

I can, without indelicacy, speak of his personal interest in men. He cared enough, busy though he was, to look twice at each man who came to his study, to listen with sympathy and patience. If you asked him about a man he would pull out his file and draw him in one or two strokes. He could do this because he had taken the trouble to know each man. Individuals mattered to Edward Roberts and they sensed it as soon as they walked into his office. In this he followed his Lord.

His honesty made a deep impression upon those who knew him well. He was never given to talking about his fellows, and it was hard to pry out of him an unfavorable judgment of someone else; but he was never undiscriminating and he was not afraid to face a man with his faults. One young minister who was very proud of his ceaseless activity in the Lord's service will not soon forget the wry comment, "So, you never take a rest. Just who is your example? Jesus? Or the devil who works without ceasing?" However sharp were his probings they were unresented because he had a knack of confessing his own sins and inadequacies as he talked with a man about the ways he ought to grow. Some of us who knew him during the period when he was learning to preach without notes will remember how honestly he shared his difficulties with his friends.

His personal devotion to Jesus Christ was felt by all who knew him. Friends who vacationed with him in Maine, students who turned to him in trouble, ministers who sought his counsel, and educators who worked at his side, all have spoken of the impression that he was a man under orders with the light of a great devotion burning in his heart. This personal dedication made him an effective channel of the love of God.

Standing in the radiance of his life this afternoon one is reminded of the picture in the Book of Revelation which suggests that when the throne of Christ is established in heaven or in a man's heart there is blessing for all who are about and there is a rainbow round the throne!

THE PIONEER OF INTERSEMINARY COOPERATION

Robert Rankin

Edward Roberts served from 1938 to 1942 as Executive Secretary of the

American Association of Theological Schools, and from 1952 to 1954 as its President. During this latter period he was chairman of the committee that prepared the way for the survey of theological education which is now in progress. Also he was convenor of the group which, under the auspices of the Association, created the Rockefeller Brothers Theological Fellowship Program, and served as the administrator of that program as it began its work. Thus, in several of the most significant areas of cooperative advance, he was not only a participant but a leader. He was, indeed, a pioneer of cooperation in American theological education.

Let us be thankful that his time coincided with a moment of fresh opportunity in this field, for American theological education, enriched by the wonderfully productive life of this remarkable man, has been the beneficiary of a spirit and a quality which it could not have had without him. One leader of American Protestantism has put the matter plainly: "If theological education has advanced in these latter years, as we sincerely believe it has, Ed is one of the two or three men in the United States to whom the largest credit must be given."

That comment suggests the tremendous sense of indebtedness to Edward Roberts which is felt by theological educators in all regions of American Protestantism. It also suggests the method we may best use at this moment to catch a realization of the pioneering contribution he made to cooperative work in theological education, and of the personal qualities he brought to the field.

Let us listen to some of the men who, with Edward Roberts, sought to bring the institutions of theological education into fruitful relationship.

This is what one has written: "You could hardly overstate the obligation the A.A.T.S. sustains to Edward Roberts, and by the same token you could not stress too strongly the contribution he made to interseminary affairs."

Another has written: "Dr. Roberts was one of the most dependable men that I have ever worked with. One could always count on him, not only to do the job assigned to him, but to do it exceedingly well. All theological education in this country is indebted to him for the significant part that he had in the development of the American Association of Theological Schools. . . . His service was especially notable as a visitor on behalf of the Association, inspecting and counseling particular theological seminaries. He never let himself be betrayed into a surrender of high standards, but he always handled particular situations with discrimination and sympathy. My conviction is that his visits always gave something of a lift to the spirit and well-being of the institutions."

Still another has written: "He was one of the three people who . . . did more than any other person in shaping the work, and especially the accreditation work, of the A.A.T.S. Dean Roberts was not just another person in the organization, or just another executive. It was his marvelous spirit of good will and understanding that enabled him to make such a great contribution to so many seminaries, and to the Association as a whole. We all recognized him as an outstanding theological educator. At the same time, he manifested such an understanding and brotherly spirit that we shall ever be grateful to him for the prominent place he had in our Association and in our lives. . . ."

Another has said: "Edward Roberts never failed to manifest the spirit of brotherliness. That was the key to his usefulness in cooperative endeavors. . . . I have seen him presiding over meetings when feelings ran high . . . yet not once was there ever any sign of his being in the least disturbed, but, with quiet confidence, led the thinking of the group along lines that issued not always in complete agreement, but always in understanding and mutual respect. . . . A knowledge of his Christian loyalty and his ecumenical breadth . . . made everybody listen attentively to what Ed had to say. . . . He always seemed to know the kind of question to ask in getting at the heart of any matter. Yet he did not seem to be probing as much as urging the other person to search for the facts and the deeper meanings."

And still another: "He represented what I'd like to be—one who never put himself forward, but quietly, devotedly, wisely, lovingly made the kind of contribution that endures long after flashier efforts are forgotten."

* * * *

What was it that enabled Edward Roberts to make such a contribution? One must mention his professional skills, his ministerial, teaching and counseling abilities which made him completely at home in the field, and gave him insight into perplexing problems. Yet that does not answer the question fully.

One must mention his wonderful sense of humor, and his rare perspective of people and situations which released warmth and wit. The Princeton Seminary faculty has already noted that "he knew how to release a tense moment with a laugh or an anecdote." Certainly this special gift was of immeasurable value to those persons and groups with whom he worked. But again, that would only partially answer the question.

One could mention other things, many other things to explain why he was so well prepared for this task: his wonderful family and the rich relationships in his home; his friendships; his churchmanship. Yet the answer to the question would not become clear until we encountered the heart of this man's life. Then the answer becomes clear: *he was a Christian.* As one of his colleagues in the Association has said, ". . . in his personal life as a great Christian, he had the basic attitudes which are necessary for working with others. . . ."

Yes, that is it. Where some might cast a shadow of insincerity, Edward Roberts brought the light of integrity. Where some might employ clever tactics, he used simple honesty. Where some might bring arrogance produced by uncertainty, Edward Roberts brought clear humility, grounded in faith. Where others might bring coldness of mind and religious rigidity, he brought a Christian faith so great that he had room to appreciate and to understand the spiritual convictions and insights of others. Where some might bring superficial or conventional interests to cooperative endeavors, Edward Roberts gave those endeavors quality, depth and a holy spirit.

The explanation of his genius lay, then, not so much in him, but in the gospel which he sought to convey, the gospel of his Lord, Jesus Christ. The

gospel enabled him to understand and to be understood, to love and to be loved.

Thus endowed, he was prepared to pioneer. His remarkable endowments were used humbly, but with tremendous benefit to those persons who lived and worked round about him. He gave himself unstintingly to them and to the whole field of theological education. Thus today, in great part due to Edward Roberts' faith and labor, a relationship of understanding and trust has been established among theological schools—a monument to a Christian pioneer.

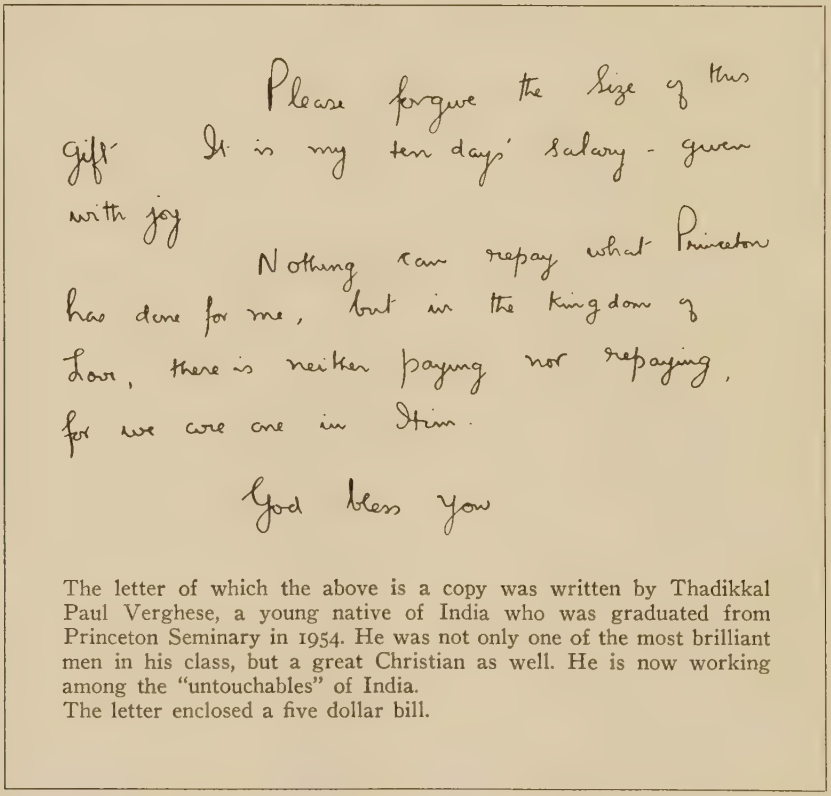
FORTIETH REUNION LUNCHEON

FOLLOWING the Commencement exercises on Tuesday, June 7, fourteen members of the Class of 1915 met for luncheon in the small dining room of the new Campus Center to observe their fortieth reunion. The wives of eight of the members were present also. Of the men of 1915, who entered the Seminary in the peaceful days before World War I, eight are now deceased, seven are "retired," thirteen are actively serving churches, and the remaining thirteen are in educational or other work. The Honorable Charles H. Malik, Commencement speaker, was a guest at the luncheon and spoke in an informal and most interesting manner of his impressions of the Bandung Conference which he had recently attended. The host at the luncheon was the Reverend Hansen Bergen of Milwaukee, Wisconsin. Others present were: President and Mrs. John A. Mackay of the Seminary; Rev. Peter K. Emmons of Scranton, Penna., President of the Board of Trustees; Rev. and Mrs. Samuel F. Franklin of Tuscaloosa, Alabama; Rev. and Mrs. Michele Frasca of Endicott, New York; Rev. and Mrs. Henry M. Hartmann of Iselin, New Jersey; Rev. and Mrs. W. R. Kruse of Media, Penna.; President and Mrs. L. E. Smith of Elon College, North Carolina; Rev. and Mrs. J. F. Troupe of Nottingham, Penna.; Rev. and Mrs. R. D. Workman of LaJolla, California; Professor Paul E. Keen of Naperville, Illinois; Rev. J. S. LaRue of Hudson Falls, New York; Rev. J. P. Lytle of Prospect, Penna., and Rev. Elmer Walker of Trenton, N.J.

A MESSAGE TO PRINCETON SEMINARY ALUMNI

Dear fellow-alumni:

You will recognize the copy in this box, for it appears on the back of the Roll Call letter mailed you in September.



Please forgive the size of this gift. It is my ten days' salary - given with joy.

Nothing can repay what Princeton has done for me, but in the kingdom of Love, there is neither paying nor repaying, for we are one in Him.

God bless you

The letter of which the above is a copy was written by Thadikkal Paul Verghese, a young native of India who was graduated from Princeton Seminary in 1954. He was not only one of the most brilliant men in his class, but a great Christian as well. He is now working among the "untouchables" of India.
The letter enclosed a five dollar bill.

I am proud to be a fellow-alumnus of this man. He was graduated in 1954. The letter was his first response to the Princeton Roll Call. I hope you will wish to join him as a loyal alumnus this year.

Sincerely yours,

Bryant M. Kirkland, President
Princeton Seminary Alumni Association

PRINCETONIANA

LEFFERTS A. LOETSCHER

COMMENCEMENT

THE Honorable Charles A. Malik, Ambassador of the Republic of Lebanon to the United States, was the speaker at the One Hundred and Forty-third Commencement of the Seminary held on June 7 in the University Chapel. The address will be found elsewhere in the present issue of the *Seminary Bulletin*. There were ninety-six who received the B.D. degree, seven the M.R.E., twenty-eight the Th.M., and seven the Th.D.

FACULTY

This academic year witnesses a number of new appointments in the Faculty. Dr. Homrighausen, in addition to continuing as Charles R. Erdman Professor of Pastoral Theology, will be Dean of the Seminary, succeeding in this office the late Dr. Roberts. Dr. Wilson becomes Dean of Field Service. Mr. Richard J. Oman will be Instructor in Christian Philosophy, and Mr. John E. Smylie will be Instructor in Church History.

Beginning with the present number, Dr. Macleod will be the new Editor of the *Seminary Bulletin*, succeeding Dr. Roberts in that function.

Faculty members spent the summer in widely scattered places. Dr. Mackay, after a time in Scotland and England, attended a meeting of the Joint Committee of the International Missionary Council and World Council of Churches. He also attended a meeting of the Central Committee of the World Council of Churches of which he is a member. The visit to Geneva, on which the eyes of the world were fixed in connection with the "meeting at the summit" of international leaders, was a memorable one.

Dr. Gehman had winter for much of his summer—in the Southern Hemisphere, where he had the honor of being Guest Professor and successively giving courses at the Presbyterian Seminary of the South, at São Paulo, and the Presbyterian Seminary of the North, at Recife, both in Brazil. Dr. Gehman, who at one time taught Spanish, acquired the related Portuguese language for this visit, and lectured in Portuguese. He also spoke at a Ministers' Conference in Campinas.

Dr. Homrighausen continued on his sabbatical leave in the Far East, where he lectured on Christian Education and Evangelism in theological seminaries and before ministerial groups in Hawaii, Japan, Korea, Hong Kong, Indonesia, Singapore, and Thailand, returning via India and Beirut. Mrs. Homrighausen joined him for the return journey. Dr. Piper went to Germany for the summer, where he engaged in research in various libraries, and visited his brother. Mrs. Piper accompanied him, and had the opportunity of visiting her sister. Dr. Hope visited his native Scotland. Dr. Lehmann continued on sabbatical leave, which was devoted to research study, principally in Strasbourg. Dr. Jurji was lecturing at the Pacific School of Religion in Berkeley, California. Dr. Barrois spent some time in the Province

of Quebec, Canada. Others, too, were scattered in various places, while some spent the larger part of the summer in Princeton.

The television series of addresses delivered by Faculty members over WFIL-TV (Philadelphia) came to a close on May 27 after running for four months. Seventeen different members of the Faculty participated. The entire series was on the Bible, most of the addresses being on individual Bible books. Much appreciative mail came to the station, and the Seminary has been invited for a return engagement next year.

Letters of very hearty commendation have come to Dr. Mackay concerning the work done by Dr. Kuist in India and Pakistan when he spent his sabbatical leave in service in those countries in the early part of 1954. A leader on the field in India, writing in behalf of the National Christian Council, said, "Dr. Howard Kuist made a most valuable contribution to the thought and life of the Church in India by the Bible study and teaching institutes which he conducted in twelve different centres. There has been universal satisfaction as the result of his earnest and devoted labour." The Executive Committee of the National Christian Council of India also adopted a formal resolution of appreciation. High appreciation was also expressed by the executive of the Southern Asia Committee of the National Council of the Churches of Christ in the U.S.A.

Student Activities

The speaker at the annual Day of Convocation on March 30 was Dr. Chad Walsh, Episcopal clergyman, Professor in the English Department at Beloit College, and author of many books, including *Early Christians of the 21st Century* and *Campus Gods on Trial.* His three addresses—morning, afternoon, and evening—proved stimulating.

Dr. Charles Templeton was the speaker at this year's Senior Banquet on May 5.

The All-Seminary Lawn Supper is a recent institution whose genial fellowship commends it to the whole Seminary family. On May 24 Faculty, students, wives, children, babies, friends, neighbors, dogs, et cetera, gathered on the Campus Center lawn for supper, whimsical games, and general sociability.

"Twelve Angry Men" were seen and heard in a dramatic presentation by that name given by students at the Campus Center on May 4, and at the First Presbyterian Church two days later. This play by Reginald Rose uses the deliberations of a jury to bring the audience face to face with crisis. The presentation, under the direction of Mr. Brower of the Speech Department, was highly effective.

Before the close of the spring term, the student body elected officers for the coming year, with the following results: President, Stuart A. Plummer of North Carolina; Vice President, Robert G. Kesel, of Illinois; Secretary, Margaret E. Darby of Connecticut; and Treasurer, John W. Thomson of Connecticut. In recent years student officers have been supplying excellent leadership in student affairs, and a fine year in campus life is in prospect with these student leaders and others who shall be elected and appointed to constitute with them the Student Cabinet.

A great many of the students spent the summer in field work of various

kinds. Some served again under the Students' Chaplains' Service in the National Parks of the United States. This work is quite new, but has now grown to include the services of some ninety students from various seminaries of the country. Ten students of the Seminary spent the summer in the "Ministers in Industry" program of Dr. Marshall L. Scott in Chicago. Previous experiences of students in this program have proved informing, sometimes disillusioning in a salutary way. Half a dozen students spent the summer in service at the Dodge Community House in Detroit, under the direction of a recent graduate, the Reverend Charles T. Leber, Jr. Two students were in charge of a work camp project in Puerto Rico under the Presbyterian Board of National Missions, with fifteen men and women students from colleges and universities of the United States serving under their leadership. Some of the Seminary student body served in various work camps in Europe. Very many of course rendered religious service under the direction of the Presbyterian Board of National Missions scattered over the United States and Alaska and Puerto Rico. Some were in the student pastorates which they hold during the winter. Others, who are student assistants, continued through the summer, often with increased responsibilities corresponding to the greater amount of time they have available during vacation. All students who desired the opportunity of religious work during the summer were placed.

Princeton Institute of Theology

The Princeton Institute of Theology had excellent sessions this summer and the attendance exceeded that of last year. The Institute Faculty was the largest it has ever been with a total of 21. A new and much appreciated feature this year was the morning Devotional Bible Hour, from 8 to 8:30, led the first week by Dr. Metzger and the second week by the Reverend Ernest Gordon, new Dean of the Chapel at the University and previously Director of the Westminster Foundation there. Dr. Clarke was the speaker at the Convocation Hour during the first week. Other members of the Faculty who gave elective courses were Professors Cailliet, Wyckoff, Wilson, Fritsch, Macleod and Beeners. One of the evening speakers was Mr. Edwin M. Wright, former missionary to Iraq and Iran, the son of missionaries and brother of the present Moderator of the General Assembly. Mr. Wright is with the United States State Department, and gave a very interesting address on "Foreign Relations." A feature of the Institute was a clinical course at the New Jersey State Neuro-Psychiatric Institute. In the absence of Dr. Mackay and Dr. Homrighausen, Chairman of the Faculty's Committee on the Institute, Dr. Wilson, Secretary of the Institute Committee, presided. The Institute has become an institution—greatly welcomed by alumni and friends of the Seminary.

THEOLOGY TODAY

The October issue of *Theology Today* is organized around the theme "Kierkegaard and Existentialism," in recognition of the one hundredth anniversary of Kierkegaard's death on November 11, 1855. Dr. Hendry supplies an editorial on "the Gospel in an Age of Anxiety." Dr. Joseph Haroutunian of McCormick Seminary writes

the devotional article entitled "Protest to the Lord." Dr. Walter Lowrie, famous as the translator of Kierkegaard, contributes an article "Translators and Interpreters of S.K." Niels Thulstrup, outstanding Kierkegaard scholar of Denmark, writes on recent Kierkegaard studies, especially in the Scandinavian countries. Grundtvig and Kierkegaard are discussed jointly by Henning Høirup. The Dean of the new Theological Faculty at the University of Hamburg, Dr. Helmut Thielicke, writes on "Nihilism and Anxiety." "Existentialism is a Mysticism" is the theme of Dr. Carl Michalson, Professor of Theology at Drew Seminary. There is a feature book review of the most recent translation of a work of Kierkegaard—*On Authority and Revelation.* The review is by Dr. Howard Johnson, Canon of the Cathedral of St. John the Divine. In view of the historic significance of Kierkegaard, this is an unusually interesting and important issue of *Theology Today.*

The Seminary Choir

This year the Seminary Choir took its annual summer tour to the Pacific Northwest, including British Columbia, Canada. They left Commencement Day in time to fill an engagement that evening at Lancaster, Pennsylvania. From there they went to Ohio, Michigan, South Dakota, Wyoming, Montana, Idaho, Washington, and British Columbia. The journey back took them through Oregon, Idaho, Wyoming, Colorado, Kansas, Missouri, Ohio, and Pennsylvania. The time for covering this extensive itinerary, with multiple singing engagements almost every day was less than two months.

As usual, comments on the Choir's summer work have been highly appreciative, often enthusiastic. For example, the Activity Director of a boys' reform school in Oregon commented particularly on the impression which the Choir's rendering of Negro spirituals had made on the boys. The Choir's singing in the "maximum security unit," whose occupants seldom are allowed to see outside visitors, was greatly appreciated, as were visits made by Choir members individually in the various boys' cottages. In these annual trips the Choir renders notable spiritual service.

Next year it is hoped that the Choir may be able to go to South America. This, however, will require very special financial help from the friends of the Choir. It is hoped that churches where the Choir has visited and is known will interest themselves in making possible this great project which has large missionary and spiritual potentialities.

Preachers and Lecturers

On invitation of the Faculty, the following preached in Miller Chapel on appointed Tuesday evenings during the past academic year:

The Reverend James T. Cleland, D.D., Professor of Preaching, The Divinity School, Duke University, Durham, North Carolina.

The Reverend Frederick B. Speakman, D.D., pastor of the Third Presbyterian Church, Pittsburgh, Pennsylvania.

The Reverend Ralph W. Lloyd, D.D., Moderator of the General Assembly of the Presbyterian Church, U.S.A. The subject of his address was, "If I Were in Seminary Again."

Addresses have been delivered before the student body by the following during the past academic year:

Professor Harold H. Rowley, Dean of the Faculty of Theology, University of Manchester, England. Subject: "Individual and Community in the Thought of the Old Testament."

Dr. Werner Richter, Vice-Rector of the University of Bonn, Germany. Subject: "Understanding Germany Today."

Professor Oscar Cullman, Professor of New Testament Exegesis and Ancient Church History at the University of Basel, and Professor at the Sorbonne. Subject: "Missions and Eschatology."

A special Day of Prayer was observed on November 10th, with a sermon in the morning by Dr. Hans Hofmann, followed by discussion groups. In the afternoon Dr. Donald Macleod led in a service of prayer. In the evening a Communion Service was conducted by Dr. Henry S. Gehman and the late Dr. Edward H. Roberts.

A Day of Convocation was held on March 30th, with three addresses by Dr. Chad Walsh, Professor of English, Beloit College, Beloit, Wisconsin. Dr. Walsh spoke on "They Sinned Bravely," "Prophets Without God," and "The Church Outside the Church."

The Lectures on the L. P. Stone Foundation were delivered April 12 to 20 by Dr. E. Harris Harbison, Ph.D., Henry Charles Lea Professor of History, Princeton University. His subject was "The Christian Scholar and His Calling in the Age of the Reformation."

Missionaries in Payne Hall

Payne Hall, in its thirty-third year of service, has provided a home during furlough for the following missionaries and their children:

Ray C. Downs of Thailand
Raul Fernandez of Cuba
Willard M. Galloway of A.-E. Sudan
Alan H. Hamilton of Venezuela
Olaf Hansen of Japan
John F. Healey of Germany
Arthur J. Kamitsuka of Japan
Jacob W. Limkeman of the Canal Zone
William P. Lytle of New Mexico
Robbin L. Marvin of Thailand
Alfonso Rodriguez of Cuba
Nathaniel C. Roe of Africa
William West of Lebanon
James Wright of Brazil

The Students' Lectureship on Missions
November 7, 8, and 9
"Fountainheads of World Evangelization"
by
J. Edwin Orr. Th.D., D. Phil. (Oxon.)

*THE SEMINARY'S LIBRARY PROJECT

A STATEMENT BY THE PRESIDENT OF THE SEMINARY

I WISH to present to you, my fellow citizens, the proposal of the Theological Seminary to erect a new Library building. I welcome the opportunity to outline this library project and to give the reasons for it. In doing so, I am eager to clarify some questions which have caused perplexity. I hope to remove certain misunderstandings, and set the Seminary and its library project in their true perspective.

I. *Princeton Seminary desperately needs a new Library.*

"Princeton Seminary"—what do these words convey? In the Princeton of today a good deal of ignorance obtains regarding the background and work of the Theological Seminary. The Seminary, it is true, has acquired national and world renown in the theological realm, but it has been a very poor publicist of its own significance in the community to which it belongs.

Princeton Seminary certainly qualifies to be regarded as "an old Princetonian." It was founded in 1812 at a time when the district where it now stands was largely farmland. To a considerable extent this part of Princeton grew up with the Seminary. Some of its leading thoroughfares bear the names of Seminary professors of the early days. Alexander Street and Hodge Road are reminiscent of two figures in Princeton's past who belong to the immortal annals of Princeton Seminary. Library Place owes its name to the fact that it skirts the traditional site of the Seminary's Library buildings. The Nassau Club of today is housed in what was once the home of Samuel Miller, one of the Seminary's two founders. Presidents Patton and Hibben of Princeton University were both graduates of the Theological Seminary.

The fact should be emphasized that there is a respect in which Princeton Seminary is quite unique among the leading theological schools of the world. While the institution belongs to one of the great denominations of Protestantism, it has always had in its student body representatives of many other denominations. At the present time, while the great majority of those who compose the Seminary's student body are Presbyterian, there are fifty denominations represented on the campus. This past year the first Coptic monk ever to study in the western world has been a member of our Seminary family. He will receive a Master's degree next Tuesday. We have also had this year several representatives of the great Mar Thoma Church of South India whose traditions go back to the first century of the Christian era. In its

* Because of some misunderstanding in the Princeton community concerning what was involved in the new library project, a public meeting was held in the Campus Center on June 2, 1955, presided over by Dr. Eugene Carson Blake, and attended by the Mayor, Borough Council, leading citizens of the town, and friends from the University. The following is the formal statement made by President Mackay on that occasion. Readers of the *Bulletin* will be happy to know that the plans for the Robert E. Speer Library have been finally approved by the Borough Council of Princeton.

Graduate Department today, Princeton Seminary trains professors for the theological colleges of many denominations.

One of the glories of Princeton Seminary has always been its great Library. Among scholars it has the reputation of being one of the greatest theological libraries in the Protestant world.

Under the leadership of some of the early librarians, and with the full cooperation of the faculty, the Seminary aimed to bring together in one place all the needed tools for theological research in every realm. One of the greatest of these librarians was Mr. Joseph Heatly Dulles, the uncle of John Foster Dulles. He was a brother of Mr. Dulles' father who himself was a graduate of the Seminary. It has thus come about that Princeton Seminary today is, in the judgment of scholars, the possessor of one of the very greatest collections of religious literature in the world. This collection of books in many languages is used by research scholars from all over the nation. It is also constantly used and prized by students and teachers in our sister institutions in Princeton.

Today, however, the physical facilities of the two buildings in which our book collection is found are hopelessly inadequate. They are inadequate to provide space for the books; they are hopelessly inadequate to provide reading room space for the students of an institution which now numbers some five hundred men and women, all of whom are engaged in some form of graduate work. There is something still more serious. The Seminary is obliged to live under the constant shadow of what might happen if fire broke out. Neither one of the present library buildings is fireproof, and there is the ever-present danger that priceless, irreplaceable volumes might be destroyed.

II. *The Library which the Seminary desires must meet certain basic requirements.*

First, the new Library building must be a first-class structure both as regards functional efficiency and physical dimensions. It is the desire of the trustees and the faculty that the internal arrangements in the new structure shall be in every way a model of what a true working library should be. They are equally agreed that it must be adequate in size for present needs and be capable of expansion to meet the needs of tomorrow. Our goal is space for half a million volumes.

Second, the new Library building must be as suitably located as possible. Its reading room must be so situated as to be able to take advantage of the sunlight. The building itself must be placed as near as possible to the center of Seminary life.

Third, it is equally clear that the new Library must fit into the pattern of Princeton's physical development and the traditional sensitivity of this community on questions historical and aesthetic. It is taken for granted, therefore, that while the Seminary is no intruder in the community to which it belongs, and while zoning ordinances were very different at the time when the institution was founded from what they are now, the Seminary today certainly desires in its plans for expansion to take into account everything that is regarded as appropriate for the overall pattern of Princeton's development.

III. *The most suitable, and only adequate location, for the new Library is the traditional Library site.*

Let it be borne in mind that the plot of ground where the present two Library buildings are situated was given for library purposes by Mr. James Lenox, one of the early benefactors of the New York Public Library. Although the two buildings are very different in design, it was Mr. Lenox who made both of them possible.

The site where these buildings are located is the ideal site for the new Library which the Seminary desires to have. Why? For one thing, the direction in which the Seminary has expanded is towards the south. The acquisition, some years ago, of the old Hun School property has made it possible for about a hundred members of the Seminary community to live on Stockton Street. It is, moreover, true that consideration has been given, over long years, to other possible sites on the side of Mercer Street where the main campus is located. Each one of these sites was studied and finally rejected as either unsuitable or as posing insurmountable problems. According to common agreement, the most ideal site would be the ground where Hodge Hall is now located. That, however, would involve tearing down the Seminary's largest dormitory at the very time when dormitory space is most desperately needed. Not only so, but an attractive architectural design was made of a library building which would be located on the main campus in the angle formed by Mercer Street and Alexander Street. It was found, however, that the available space in that location was totally inadequate for a library of the dimensions required.

It was finally decided, therefore, after much agonizing thought, that the new Library should be placed on the traditional Library site. Three years were devoted to a study of the technical problems involved in a model library building. Under the direction of Mr. Keyes Metcalf, the librarian of Harvard University, a plan was finally agreed upon. This plan was approved by the Zoning Board of Adjustment which laid down, however, one requirement. It would be necessary that an easement of light and air should be given by the Trustees of the Swann Estate who hold in trust the adjoining property to the north upon a part of which the Borough Hall is located.

The Trustees of the Swann Estate gave kindly consideration to the Seminary's plea. All concerned had the clear impression that there would be no difficulty whatever in arranging for the easement. On the basis of this understanding, and with the approval of the Zoning Board of Adjustment, mechanical drawings for the new Library building were undertaken and completed. To date the Seminary has paid some $60,000 in architects' fees.

In the meantime, the Board of Trustees was agonizing with the problem of how to deal with the smaller of the two existing Library buildings, the charming structure popularly known as "Old Lenox." Long before the sentiment was expressed in the community that this building should be preserved inviolate in its present location, the Board had studied all sorts of architectural designs which would incorporate "Old Lenox" into the new library plan. When that was found impossible,

or most unsatisfactory, an approach was made to several contracting companies to inquire how much it would cost to move "Old Lenox" to another site. The idea was also explored of leaving "Old Lenox" where it now stands and of demolishing the brick building which the irreverent have known as "the Brewery." The Trustees were forced to abandon this plan for two reasons. To demolish the brick building where the bulk of the books are and erect a new library upon its site would hold up the research work of the Seminary for two years' time. It would be necessary, moreover, to raze at the same time two very much-needed faculty homes. Besides that, no room whatever would be left for expansion.

Let it be clearly understood that the Trustees and the Faculty, the Alumni and the students of Princeton Theological Seminary are as sensitive as any citizen to the charm of "Old Lenox." The Seminary wants this old building to be preserved if at all possible. It is ready to make a gift of it to the Borough of Princeton, or to any interested and concerned party, in order that it may be located in the most suitable spot which can be found. The cost of removal to an adjoining site would be from $150,000 to $200,000.

But why, it is asked, did the Seminary go so far as it did without the question of the easement having been settled? What led the Trustees of the Seminary and the Trustees of the Swann Estate to believe that the easement problem would be easily solved? The answer is the terms of the Will of Josephine A. Thomson Swann. This document says explicitly, "Said property shall be held by my said Trustees, their successors and assigns, in perpetual trust for the use of the municipal corporation known as 'The Mayor and Council of the Borough of Princeton,' and the inhabitants of said Borough, *as and for a public hall and garden.* My Trustees shall expend, out of my estate, the sum of twenty thousand dollars in remodeling the said house and fitting the same for gatherings, large and small, and in affixing therein or thereto, a tablet, upon which shall be engraved the words 'Thomson Hall.' They shall furnish an office in one of the buildings on said property for the use of the Mayor of said Borough, and also a Council Chamber for the meetings of the Municipal Council, without charge. *They shall maintain the said grounds substantially as they have been laid out and planted by me for use as a public park.*" If words mean anything, it is perfectly clear to the lay mind that what would happen if the easement were granted would be simply this. The erection of the new Library building would be an added guarantee that the terms of the trust would be kept inviolate. For the required easement the Seminary is prepared to pay the sum asked for by the Trustees of the Swann Estate, namely $2,500.

IV. *The Seminary is prepared to meet every reasonable requirement in order that the new Library, when erected, may commend itself to the Princeton community and be worthy of Princeton's cultural tradition.*

The record of the Seminary is surely such that the appearance of its campus and the design and quality of the buildings which have been recently erected or remodeled within its bounds are a manifestation of community spirit as

well as of institutional pride. It has been said to me repeatedly that, in the judgment of our University School of Architecture, Miller Chapel, which was remodeled and relocated some twenty years ago, is one of the finest examples in the country of restored Colonial. The architect who did the restoration, Mr. George A. Licht, is the same person who remodeled the First Presbyterian Church and designed the Seminary's new Campus Center, which is a building universally admired. It is this gentleman who, with the cooperation of his son, Mr. George T. Licht and Messrs. O'Connor and Kilham, architects of the University Library, has been the architect of the Seminary's new Library project.

As regards the Seminary's community spirit, the institution has always been sensitive, and will ever continue to be sensitive, to the best interests of the community. Some years ago, when a request was made by the Borough that permission should be granted for widening Alexander Street, the Seminary gave the needed strip of land without accepting any payment in return. Not only so, but, while the institution is tax exempt, an annual contribution of substantial size, $5,000 to be exact, is made to community funds.

It is natural, therefore, that the Seminary should desire and hope that the Borough of Princeton may give its consent to the plea of the Seminary and of the Trustees of the Swann Estate. A united approach could thus be made to the appropriate authorities in New Jersey asking that the required easement be approved. However, if the consent of the Borough is not given, what will happen? An institution which has belonged to Princeton for generations, which occupies a pivotal position in the religious world, and which is now in a period of vital expansion, will be frustrated in its plans. At the same time, a host of people across the nation and the world would experience a sensation of incredulity and dismay.

ALUMNI NEWS

ORION C. HOPPER

Commencement Alumni Dinner

THE Annual Dinner Meeting of the Alumni Association was held on Monday, June 6, in the Campus Center in connection with the 143rd Annual Commencement. Dr. Allan M. Frew, '35, President of the Alumni Association, presided. Seated at the speaker's table were President Mackay, '15, Peter K. Emmons, '15, James K. Quay, Benjamin F. Farber, '09, Arthur M. Adams, '34, S. Carson Wasson, '35, Charles R. Erdman, '91, and Orion C. Hopper, '22. Dr. Adams was introduced as a new member of the Board of Trustees. Dr. Wasson offered the prayer of invocation.

Dr. Erdman led in the singing of the old favorites, and as usual, his Treasurer's report was enthusiastically and unanimously accepted.

After the group singing Dr. Frew presented the guests and called the roll of class reunions, of which there were seven: The Class of 1900; The Class of 1905; The Class of 1910; The Class of 1915; The Class of 1925; The Class of 1940, and The Class of 1945. Special recognition was given to the members of the Class of 1891 and to a number of the Class of 1950 who were attending their fifth reunion.

Missionaries, chaplains, trustees, faculty and administration were welcomed in order. Dr. Frew then welcomed the youngest members of the Alumni Association by introducing Robert Elwood Sanders, President of the Student Association, who responded in behalf of the Seniors and Graduate Students.

Dr. Quay reported in behalf of the Alumni Roll Call, and Dr. Hopper on Alumni Relations, the General Assembly Dinner, the Biographical Catalogue, and made an announcement in reference to the Autumn Conference for Princeton Seminary Alumni, September 21 and 22.

Dr. Morgan, '25, presented the report of the Nominating Committee for officers for the year 1955-56. The following were elected to office:

President—Bryant M. Kirkland, '38, Pastor, First Presbyterian Church, Haddonfield, New Jersey.

Vice-President—William F. MacCalmont, '39, Pastor, Westminster Presbyterian Church, Akron, Ohio.

Secretary—Seth C. Morrow, '38, Pastor, First Presbyterian Church, Orange, New Jersey.

Treasurer—Charles R. Erdman, '91, Professor of Practical Theology, Emeritus.

For Council Members

Class of 1958—Seth C. Morrow, '38, Pastor, First Presbyterian Church, Orange, New Jersey; Frederick B. Speakman, '45, Pastor, Third Presbyterian Church, Pittsburgh, Pennsylvania.

Nominating Committee for Officers and Council Members for 1956-57

S. Carson Wasson, '35, Chairman; George E. Sweazey, '30; Allan M. Frew, '35.

These committee nominations were approved.

Dr. David Hugh Jones led the mem-

bers of the Seminary Choir, past and present, in the singing of a few choice and favorite selections.

Dr. Frew then presented President Mackay, whose message was the chief address of the evening. His general theme was Theological Education in the United States.

The benediction was pronounced by Dr. Hugh B. McCrone, '98.

Committee for Nomination of Alumni Trustee for the Class of 1959

Lloyd G. Ice, '25, Chairman; Stanley K. Gambell, '39; Ralph B. Nesbitt, '19.

Alumni Dinner at the General Assembly

Three hundred and twenty-one, the largest number of Alumni and their wives ever to attend an off-campus Alumni Dinner, gathered in the Renaissance Room of the Hotel Biltmore, Los Angeles, on Monday evening, May 21st. Dr. Allan M. Frew, President of the Alumni Association, presided.

Guests of honor at the speaker's table were: Clifton E. Moore, W. Sherman Skinner, C. Ransom Comfort, Hugh Ivan Evans, John S. Bonnell, Paul S. Wright (Moderator), John A. Mackay, Peter K. Emmons, Eugene C. Blake, Ganse Little, Charles T. Leber, James W. Laurie, Charles B. Templeton, James K. Quay, Raymond L. Lindquist, Arthur M. Adams, and Miss Eleanor Powell. Dr. Adams was introduced also as a new Trustee of the Seminary.

Dr. Clifton E. Moore, Director of Radio and Television for the Presbytery of Los Angeles, introduced Miss Eleanor Powell, wife of Glenn Ford, and leading star in the TV program, "Faith of Our Children." Miss Powell spoke briefly about the growing success of this religious telecast and intimated that it may soon be presented on the major national networks.

Dr. James K. Quay, Vice-President of the Seminary, reported on the finances of the Seminary and the splendid progress of the Annual Alumni Roll Call. The Alumni Secretary, Dr. Orion C. Hopper, announced that the new Biographical Catalogue would be available soon. He outlined also the plans for the Autumn Conference, September 21-22, and the activities of the other Alumni Associations throughout the country. A vote of deep appreciation was given to Ganse Little, Frederick W. Cropp, and Kenneth E. Grant for their thought and effort in the preparations for the dinner.

President Mackay shared with the alumni information about the progress of the Seminary and concluded with a strong address on the subject, "Ardor and Order."

ALUMNI ASSOCIATIONS

Philadelphia: The annual meeting of the Philadelphia Alumni Association was held on Thursday, June 9, at a noon luncheon in Overbrook Presbyterian Church. A unique feature of this meeting was that the alumni were asked to bring their families. Accommodation and nursery care for the children were provided in other parts of the church building. The Reverend Alvin D. Smith is pastor.

The Reverend Kenneth C. Stewart, pastor of the Marple Church, Broomall, and President of the Philadelphia Association, presided and expressed gratitude for the fine response of the alumni to this type of meeting. Professors Donald H. Gard and D. Campbell Wyckoff

of the Seminary Faculty were present and were asked to address the meeting briefly. The Alumni Secretary, Dr. Orion C. Hopper, gave a résumé of the activities of his office during the past year, including matters of Senior placement, the Fall Conference, and the Biographical Catalogue.

In a thoughtful and informative address, President Mackay outlined some of the immediate issues and problems in the life and administration of the Seminary. He called attention to (1) the Dimensional Issue—how large should we grow and what is the ideal size. (2) The Educational Issue—a professional school must prepare men and women for the work of the church and, at the same time, provide facilities for graduate study. (3) The Confessional Problem: We belong to a great denomination and, therefore, our role as a confessional seminary differs in some important respects from the non-denominational type. (4) The Spiritual Problem: Some emphasize order; others, ardor. The issue is a matter of balance and proportion.

The following officers were elected for the ensuing year: The Reverend Alvin Duane Smith, pastor of the Overbrook Church, Philadelphia, President; the Reverend Lindley Ewing Cook, pastor of the Princeton Church, Springfield, Pennsylvania, Vice-President; and the Reverend J. Milton Bell, pastor of the Christ-West Hope Church of Overbrook Hills, Philadelphia, as Secretary-Treasurer.

Cleveland: A luncheon meeting of the Cleveland Alumni Association was held on Friday, April 29th, at the Noble Road Presbyterian Church, Cleveland Heights, of which the Reverend J. Murray Drysdale is the pastor. The wives and children of the alumni were invited also. Dr. Otto A. Piper from the Seminary was the guest of honor, who in addition to his message, brought greetings from Faculty and Administration. The Reverend Floyd W. Ewalt, pastor of the Bay Village Church, was elected President for the coming year and the Reverend Richard Ray Eshler, pastor of the Northminster Church, Cuyahoga Falls, was elected Secretary-Treasurer.

Alumni in Ireland: A very well organized group of Princeton alumni in Ireland held its annual meeting in Belfast on June 10 during the meeting of the Irish General Assembly. The report of this meeting has come to the Alumni Secretary from the Reverend J. W. Bruce, pastor of the First Donegore Presbyterian Church, Belfast, North Ireland, who writes as follows: "There were eighteen members present in the Presbyterian Hostel on June 10th, with one of our oldest members, the Reverend George McCahon in the chair. Our new President is the Reverend J. J. Mulligan, B.A., of Donegall Pass Presbyterian Church, Belfast, a member of the Class of '31. Will you kindly also mention in the Bulletin report, that the new Moderator of the General Assembly is a former Princetonian: the Right Reverend J. C. Breakey, D.D., Fortwilliam Park Presbyterian Church, Belfast." The letter also expressed great sorrow at the passing of Dr. Roberts and said the Association had forwarded a message of sympathy to Mrs. Roberts.

SYNOD ASSOCIATIONS

Pennsylvania: The Synod of Pennsylvania has enrolled within it the largest number of Princeton Seminary alumni. On the 15th of June the Alum-

ni Secretary attended the Synod meeting at Grove City.

Ohio: Our alumni within the Synod of Ohio met in the lounge of Douglas Hall, College of Wooster, on Thursday afternoon, June 23. Dr. William F. MacCalmont, a member of our Alumni Council, presided. Dr. Charles T. Fritsch brought greetings from the Seminary Faculty and Administration. Meetings such as these are heartily encouraged and alumni are urged to arrange such informal gatherings whenever possible at Synod meetings.

This Year's Alumni Trustee

Frederick Edward Christian, '34, has been elected Alumni Trustee, Class of 1958.

Dr. Christian is pastor of the Presbyterian Church, Westfield, New Jersey.

Election of Alumni Trustee Class of 1959

"A Committee on Nominations shall be elected at the Annual Meeting of the Alumni Association, to which committee names may be suggested as nominees by any member of the Alumni Association."

In line with the above action of the Board of Trustees of the Seminary and the Alumni Association regarding procedure in nominating Alumni Trustees, nominations should be sent to the Chairman of the Nominating Commitee by November 1, 1955.

The Chairman of the Nominating Committee is the Reverend Lloyd G. Ice, '25, pastor of the Govans Presbyterian Church, 5824 York Road, Baltimore 12, Maryland. The other members of the committee are the Reverend Stanley K. Gambell, '39, pastor of the Woodland Presbyterian Church, 428 South 44th Street, Philadelphia 4, Pennsylvania, and the Reverend Ralph B. Nesbitt, '19, associate pastor of the Fifth Avenue Presbyterian Church, 7 West 44th Street, New York 19, New York.

Any alumnus has the privilege of suggesting a name or names to the chairman or to any member of the committee. From the nominations received, three or more names may be selected by this committee. Ballots with names and biographical data of the alumni selected as candidates for Alumni Trustee of the Class of 1959 will be sent to the alumni as early in November as possible.

New Biographical Catalogue

The new Biographical Catalogue of Princeton Theological Seminary, 1865-1954, is now ready for distribution. An official announcement has been mailed to all alumni urging them to take advantage of the Advance Order offer of $2.00 per volume. After September 15, 1955, the cost per volume will be $4.00.

This new edition contains 7,649 biographies of alumni of the Classes of 1865 through 1954, while the *Index of Alumni* at the end of the volume includes the names of all alumni since 1815 (10,076).

This volume is paper-bound and contains 880 pages.

Checks are to be made payable to Princeton Theological Seminary and are to be included with order. All correspondence should be directed to the Alumni Office, Princeton Theological Seminary, Princeton, New Jersey.

ALUMNI NOTES

[1909]

Herbert Booth Smith is serving as ad interim pastor of the Indianola Presbyterian Church, Columbus, Ohio.

[1912]

John William Claudy has been installed as pastor of the Altamonte Springs Chapel, Altamonte Springs, Fla.

[1914]

Cecil Van Meter Crabb is pastor of the Presbyterian Church of Rock Island, Tenn.

DeForest N. Shotwell is now serving as a Sunday School missionary in Elko County, Nev.

[1916]

Earl Landis Stehman has become Minister of Visitation at Calvary Church, Riverside, Calif.

[1917]

Dirk Henry Middents is now pastor of the First Church, Butler, Mo.

[1918]

Clarence A. Kircher is now director of Cumerford Inc., Kansas City, Mo.

[1919]

Floyd Eugene Hamilton has been called to the pastorate of First Church (U.S.), Centreville, Ala.

[1922]

Angus Charles Stewart Smith is now serving as minister of the Bala, Ont., charge of the United Church of Canada.

[1923]

Henry Little, Jr., is serving the Board of Foreign Missions in Hong Kong until May, 1956.

[1924]

Thomas Baxter has been called to the pastorate of First Church, Chelsea, Okla.

[1925]

Jarvis S. Morris has been called as associate pastor to the First Church, New Brunswick, N.J.

[1927]

Frederic William Helwig is now the pastor of the Federated Church of Sackets Harbor, N.Y.

Donald Kirkland West, pastor, First Church, Medford, Ore., has been elected a Trustee of San Francisco Theological Seminary.

[1929]

Joseph R. Harris is now the vice-president of the College of Wooster, Ohio.

Irving A. West, of the House of Hope Church, St. Paul, Minn., was awarded the honorary degree of Doctor of Laws by Huron College.

[1930]

Elmer C. Elsea has received the honorary degree of Doctor of Laws from Huron College. He is pastor of Central Church, Denver, Colo.

Clyde E. Rickabaugh has been called to the pastorate of Mahoningtown Church, New Castle, Pa.

W. Sherman Skinner has been called to the pastorate of Second Church, St. Louis, Mo.

[1931]

Alva Mayes Gregg has been called to the pastorate of the Forest Hills Church, Fairfield, Ala.

[1932]

Samuel Allen Jackson is now serving as pastor of Bedford-Central Church, Brooklyn, N.Y.

Albert L. Tull has been called to the pastorate of the First Church of Farmersburg, Ind.

[1936]

John A. Lampe, pastor of the Presbyterian Church, Hamilton, Ohio, has received the honorary degree of Doctor of Divinity from Westminster College, Fulton, Mo.

[1937]

George Douglas Davies has been called to the pastorate of the Prospect Street Church, Trenton, N.J.

[1938]

Owen Solomon Leland Bovier has been called to the pastorate of the First Church, Clyde, Ohio.

Howard Lester Mather is now serving as associate rector of Saint Paul's Episcopal Church, Burlingame, Calif.

[1939]

Jacob S. Kim is a Radio Script Writer, Takoma Park, Md.

Stanley S. Newcomb has been appointed associate professor of Speech and Drama at Hastings College, Hastings, Nebr.

[1942]

Benjamin Franklin Moss, Jr., has been called to the pastorate of the North Church of Denver, Colo.

Herman Reinhard Schuessler has been called to the pastorate of the First Church, Lexington, Mo.

Roy M. Shoaf is now pastor of First Church, Quincy, Mass.

Bruce G. Tucker has accepted the call to the pastorate of First Church, Ogdensburg, N.Y.

[1943]

George W. Forell is Associate Professor, School of Religion, State University of Iowa.

Charles L. Nord is Chief Medical Officer, Psychiatrist, Lt. F.C., in service with United States Public Health Service, Bureau of Prisons.

James Ligon Price, Jr., is visiting professor of New Testament Theology at Duke Divinity School.

Robert Joseph Rodisch, formerly associate, is now pastor of the Second Church, Tulsa, Okla.

John E. Woods has been called as pastor of First Church, Glassboro, N.J. Mr. and Mrs. Woods (née Ruth McLaughlin, M.R.E., 1951) were formerly missionaries to Colombia, S.A.

[1944]

George Clayton Ames, Jr., pastor of the First Church, Ambler, Pa., has received the honorary degree of Doctor of Divinity from Tusculum College.

Walter H. Gray is serving as the organizing pastor of a new Church in Granada Hills under the Presbytery of Los Angeles.

Richard B. Hardy has been called to the pastorate of the First Baptist Church of West Hartford, Conn.

Harold W. Kaser has been called to the pastorate of the First Church, Coshocton, Ohio.

Carroll Hamilton Kitts is now serving as pastor of the Covenant Church of Bisbee, Ariz.

[1945]

William Daniel Livingstone, has been called from associate to be the pastor of the First Church, San Diego, Calif.

William B. Miller is pastor of the Second Reformed Church, Fulton, Ill.

James Melvin Nelson is now serving as pastor of the Community Presbyterian Church, Coolidge, Ariz.

Herbert S. Schroeder has been called to the pastorate of First Church, Watertown, N.Y.

[1946]

Robert Anton Behnken has been called to the pastorate of the First Baptist Church, Benton Harbor, Mich.

James Hackett Johnson has been called to the pastorate of the Scotia Union (Presbyterian) Church of Scotia, Calif.

Harold Barry Keen has been called to the pastorate of the First Church, Hightstown, N.J.

Richard E. Newmann is now the associate pastor of First Church, Ft. Lauderdale, Fla.

[1947]

Harold Lord Fickett, Jr., is now serving as pastor of the Tremont Temple Baptist Church, Boston, Mass.

Arthur Maurice Hughes is now pastor of the Slifers Church, Farmersville, Ohio. The Evangelical Reformed and the Evangelical Lutheran Churches have been merged with the Slifers Church.

Ethel Closson Smith is assistant professor of Music at Eastern Baptist Theological Seminary, Philadelphia, Pa.

William B. Wann has been called to the pastorate of the First Church, Woodlake, Calif.

[1948]

Fred Christian Bischoff has been called to the pastorate of the Presbyterian Church of Wallington, N.J.

Weyman Reives Cleveland has been called to the pastorate of the First Methodist Church, Eastman, Ga.

Robert E. Hargis is doing graduate work at the University of California.

Ralph H. Reed has been called to the pastorate of the East Brooklyn United Presbyterian Church, Brooklyn, N.Y.

[1949]

Robert Brown Bannister has been called to the pastorate of the Community Presbyterian Church of San Juan of Capistrano, Calif.

Jeanne Voorhees Bellerjeau has returned to the mission field at Bangkok, Thailand.

John Butosi has been called to the pastorate of the First Hungarian Evangelical and Reformed Church, McKeesport, Pa.

James G. Emerson, Jr., has been called to the pastorate of the First Church, Forest Hills, N.Y.

David Morsey is pastor of the Brethren Church of La Crescenta, Calif.

Kenneth L. Slorpe has accepted a call to First Church, Oceanside, Calif.

[1950]

John Phillip Lee is now pastor of the Granada Hills Church, Northridge, Calif.

Albert Thurston St. Clair, Jr., has been called to the pastorate of Second Church, East Liverpool, Ohio.

Loran Duane Woodfin is now pastor in charge of organizing a new church at Linda Mar, Calif.

[1951]

J. Milton Bell has received the degree of Doctor of Sacred Theology from Temple University, Philadelphia, Pa.

Bruce Davis is (Staff) Announcer WCLT (Radio Station), Newark, Ohio.

Chalmers Holmes Goshorn, Jr., is now pastor of the First Church, East Palestine, Ohio.

Charles Stanley Smith is now serving as principal of Trinity College (Theological Seminary) in Singapore.

Robert A. Wieman has been called to the pastorate of Second Church, Rahway, N.J.

[1952]

Benjamin Hedges Adams, Jr., is now serving as the assistant pastor at the First Church, Basking Ridge, N.J.

James F. Anderson has accepted the call to the pastorate of the Presbyterian Church, Catasauqua, Pa.

Catherine Marie Berger is now serving under the Presbyterian Board of Foreign Missions as a teacher at the Hope School for children, Elat, Ebolowa, French Cameroun, West Africa.

William M. Boyce, Jr., has been called to the pastorate of the St. Paul Church (U.S.), Charlotte, N.C.

Charles A. Darocy is now the pastor of the Presbyterian Church of Bedford, N.Y.

Charles DiSalvo is now chaplain at the Veterans Administration Hospital, Lyons, N.J.

Myron Pat Douglass has accepted a call to the pastorate of Duryea Church, Brooklyn. N.Y.

Paul A. Hanson is now serving as pastor of the Vinje Lutheran Church, Willman, Minn.

Dan Ernest Hiett has been called to the pastorate of the First Church of Junction City, Kan.

Nelson Otis Horne has been called to the pastorate of the Presbyterian Church, Tidioute, Pa.

Donald Robert Lundquist is now attending North Park Seminary for further study.

George Wayne Plummer is now serving as assistant pastor, Ottilie Home for Children, Jamaica, N.Y.

Harold W. Richardson has been called to the pastorate of the First Congregational Church of Thomaston, Conn.

[1953]

Richard Arden Couch has been called to the pastorate of the Weequahic Church, Newark, N.J.

George M. Hirose has been called to the pastorate of the Japanese Church of Christ Federated, Salt Lake City, Utah.

John Kuyper has been called to the pastorate of the First Church, Groton, S.D.

Charles K. Norville has been called to the pastorate of the Ashland Church (U.S.), Ashland, Va.

Robert E. Palmer is now serving as assistant pastor of the First Church, Santa Monica, Calif.

Stuart Saul has been called to the pastorate of the First Church, Kewanee, Ill.

Ralph J. Stoudt is now serving as District Scout Executive, Patrick Henry District, Blue Ridge Council, B.S.A.

[1954]

John A. Baxter, Chaplain, U.S.N., is now attached to Destroyer Squadron 10.

Robert Davis Baynum has been called to the pastorate of the Presbyterian Church, Manassas, Va.

Robert J. Clark has been called to the pastorate of the First Church and is also serving

as director of the Pan-Presbyterian Inner City Work, Kansas City, Mo.

Bryan H. F. Ernst has been called to an assistant pastorate in Colombo, Ceylon.

William Wismer Matz is now serving as pastor of the Hilltop Community Moravian Church, New Hartford, N.Y.

Robert L. Shirer has been called as assistant pastor of Huguenot Memorial Church, Pelham, N.Y.

Marshall Lee Smith has been called to the pastorate of the First Church, Liberty, N.Y.

John Wilcox has been installed as associate pastor, First Church, Caldwell, N.J.

PLANS FOR THE CLASS OF 1955

Daniel George Axt, pastor, Stockton, N.J.

Robert Arthur Barnett, assistant pastor, First Church, Arlington, Va.

Donald Grey Barnhouse, Jr., plans incomplete.

Douglas Estill Bartlett, assistant pastor, Leonia, N.J.

David George Beamer, Minister to Youth, Walnut Creek, Calif.

Edward Lee Bland, National Mission Field, Charlotte, N.Car.

Richard Allen Bodey, pastor, Marshall Memorial Church, Lebanon, Ill.

John Robert Booker, pastor, Anne Carmichael Church, Philadelphia, Pa.

John Roland Chambers, assistant pastor, East Glenville Community Church, Scotia, N.Y.

Jesse Evans Christman, assistant pastor, First Church, Whittier, Calif.

Sidney Robert Conger, assistant pastor, Falls Church, Va.

Paul Aubrey Corcoran, pastor, Big Spring Church, Newville, Pa.

Alfred Thomas Davies, pastor, St. Clair Church, Columbus, Ohio.

Howard Bloodgood Day, Jr., pastor, Highland Church, Street, Md.

Harold Ralph Dean, Jr., pastor, Church of Our Father (Unitarian), Rutherford, N.J.

Donald Arthur DeMott, assistant pastor, First Church, New Rochelle, N.Y.

Foster Quarll Doan, further study, Harvard Divinity School.

Joseph Carrigan Dolman, pastor, Central Church, Henderson, Tex.

Richard John Dosker, Jr., assistant minister of Christian Education, Glendale Church, Glendale, Calif.

Arlo Dean Duba, further study, Princeton Theological Seminary.

Elwin Bruce Ellithorpe, Board of Foreign Missions, Spanish Guinea.

Duane Virgil Fifer, further study, Princeton Theological Seminary.

Betty Eileen Flower, Director of Religious Education, First Church, Caldwell, N.J.

Dale Dempsey Gorman, further study.

Leonard Tydings Grant, pastor, Fourth Church, Camden, N.J.

William Raymond Grace, National Missions, Coal Mining Project.

Lincoln Tracy Griswold, pastor, Fairfield Church, Fairton, N.J.

James Alvah Guyer, pastor, Village Church, Oklahoma City, Okla.

Frank Stewart Hamilton, Jr., assistant pastor, Trinity Church, La Mesa, Calif.

Frank Edgar Havens, III, assistant pastor, First Church, Sherman Oaks, Calif.

Louis Dean Hay, pastor, Rich Hill and Pleasant Ridge Churches, Mo.

Robert Philip Heim, assistant pastor, Kenmore Church, Kenmore, N.Y.

Charles Brewer House, Jr., assistant pastor, Westminster Church, Grand Rapids, Mich.

Donn Gerard Jann, assistant pastor, First Church, Bartlesville, Okla.

James Robert Keever, Jr., Minister to Students, Westminster Foundation, University of Virginia.

Lawrence Howard Kellmer, Jr., assistant pastor, Wyoming Church, Milburn, N.J.

Joyce A. Kirkman, Director of Religious Education, Central Church, Houston, Tex.

Ernest James Lewis, assistant pastor, First Church, Haddonfield, N.J.

Samuel Johnson Lindamood, Jr., assistant chaplain, Presbyterian Hospital, Philadelphia, Pa.

Carrington Marshall Lowe, pastor, Woodside Church, Newark, Ohio.

Paul Arthur Lutz, Minister of Education, Westminster Church, Oklahoma City, Okla.

Gerald Durand Lyman, plans incomplete.

James Marsh MacKellar, pastor, Dryden, N.Y.

Richard John Manning, pastor, Havenwood, Md.

Robbin Luke Marvin, plans incomplete.

George Ross Mather, assistant pastor, Abington, Pa.

John Bell Mathews, further study, Princeton Theological Seminary.

John Franklin McCleary, pastor, Manokin Church, Princess Anne, Md.

James Richard Memmott, further study.

Wesley Parker Miles, plans incomplete.

Paul Renc Miller, associate pastor, Hanover Street Church, Wilmington, Del.

Richard Henry Miller, pastor, new church, Ann Arbor, Mich.

Robert Wahl Millspaugh, assistant pastor, Rye, N.Y.

Kenneth Reece Mitchell, assistant pastor, First Church, St. Louis, Mo.

Edward Rock Mooney, pastor, Westminster Church, Allentown, Pa.

Virginia Irene Morris, Director of Religious Education, Westminster Church, Charlotte, N.C.

Wayne Marshall Moulder, pastor, Atlanta, Texas.

Lewis Seymour Mudge, further study, Princeton Theological Seminary.

Ann Marie Leean Muyskens, wife of the Rev. David Pownall Muyskens.

Elbert Leroy Nelson, Jr., Army Chaplaincy.

Donovan Oliver Norquist, further study and Stated Supply, Miller Memorial Church, Monmouth Junction, N.J.

Ronald Eugene Ossmann, pastor, Hillside, N.J.

Francis Ralph Osterstock, pastor, Bayview Church, Cliffwood Beach, N.J.

William Donald Pendell, Jr., assistant pastor, Allen Park, Mich.

George Agase Pera, assistant pastor, Wayne, Pa.

John William Pilley, Jr., assistant pastor, Bellmore, N.Y.

John Craig Pollock, Division of World Missions, Methodist Church.

Stephen Greenleaf Prichard, assistant pastor, Huguenot Memorial Church, Pelham, N.Y.

LaVerne Rae Rader, Chaplain's assistant, Westminster Foundation, University of Colorado, Boulder, Colo.

Carl Dietrich Reimers, further study, Harvard Divinity School.

John Oliver Reynolds, assistant pastor, First Church, Medford, Ore.

Lona Mae Rives, now Mrs. Joseph C. Fowler.

Andrew Donaldson Robb, III, Foreign Missions, Colombia, South America.

Paul Henry Rutgers, pastor, Columbus, N.J.

Robert Elwood Sanders, assistant pastor, First Church, Englewood, N.J.

Jane Warren Savage, plans incomplete.

Robert Winfield Shaffer, assistant pastor, Sparta, N.J.

Christopher Barrows Sheldon, Foreign Missions.

Robert Brown Sheldon, pastor, Bethlehem Church, Grandin, N.J.

John Latourrette Silvius, plans incomplete.

Joseph Joshua Skelly, further study.

William John Spangler, pastor, Freeland, Pa.

Charles Edgar Staples, Instructor, Department of Bible and Religion, Lafayette College, Easton, Pa.

Robert David Steele, pastor, Harmony Church, Darlington, Md.

Herbert Arthur Stocker, assistant pastor, First Church, Rome, N.Y.

Richard Alan Symes, further study.

Leigh Pemberton Taylor, Minister to Youth, West Side Church, Seattle, Wash.

Eugene Arthur TeSelle, Jr., assistant pastor, Munn Avenue Church, East Orange, N.J.

Richard Henry Thomas, assistant pastor, Bound Brook, N.J.

William Gray Tolley, pastor, First Church, Atlantic Highlands, N.J.

Durward Robert Van Nest, National Missions, Craig, Alaska.

John Haselwood Visser, pastor, Amanda, Ohio.

Anita Jean Walker, now Mrs. Herbert A. Stocker.

Jerry Goldsmith Walker, pastor, Forest Hills Church, Fort Worth, Tex.

Robert Stanley Wallace, pastor, Red Bluff, Calif.

Milton Guernsey Walls, Jr., assistant pastor, Westminster Church, Topeka, Kan.

John David Warren, pastor, Grace Church, St. Louis, Mo.

William Howard Webster, pastor, Ebenezer Church, Greenfield, Mo.

Foster Charles Wilson, Jr., pastor, Tioga County Larger Parish, Pa.

Laurence Neil Woodruff, pastor, Alexander Church, Athens, Ohio.

Philip Hobart Young, National Missions, Weaverville Larger Parish, N.C.

Francis Albert Younkin, Foreign Missions.

BOOK REVIEWS

The Task of Christian Education, by D. Campbell Wyckoff. Westminster Press, Phila., 1955. Pp. 172. $2.75.

This book together with Smart's *The Teaching Ministry of the Church* are valuable aids, especially to the pastor who has to be his own Director of Education, and in the Presbyterian Church this means eighty-seven out of every hundred.

Fifteen years ago it would have drawn fire from professional religious educators, but the fact that its position with reference to the old controversy between the "experience centered" and "content centered" theories of teaching is now generally accepted, shows that Christian education has moved, and in the right direction.

Strong points in the book are the author's fine exposition of the relation of "experience" to "content" and his interpretation of the place of "content" and the kind of "content" which belong in the teaching program.

Another excellent chapter is, "A Faith To Be Taught," with the author's very real awareness of the fact that many people (as a matter of fact by far the largest number) "do not think philosophically and theologically." Certainly they do not think in philosophical or theological terms or categories. "These must be taught and reached on the level of their capacities. What Christian education is driving at is to bring one to the point where he recognizes that Christ is the very center of meaning for his life." Such teaching does not "depend on an exhaustive intellectual analysis or an intellectual assent to a set of doctrinal positions."

The chapter on the Bible gives about as clear an understanding of the principles of Biblical interpretation and the reasons for the Bible being central and normative for Christian teaching as can be put in that number of pages.

Also, the chapters, "Education for the Life in Christ," and "How Personality Becomes Christian," are clear and discriminating and will help every teacher of religion, whether in the home or Church school, to understand better what he is doing and how to go about it.

Not so strong are the chapters, "What Personality Is" and "Methods and Tools," and the paragraphs dealing with public education and developing a sound leadership strategy.

Possibly the difficulty here is that the author is trying to make the book as inclusive as its title. It is impossible in 172 pages to give more than "a lick and a promise" to all of such a numerous array of subjects. Higher Education is brushed off with less than two pages.

The tremendous problem of the "unconscious" rates one short paragraph which confuses rather than clarifies, by seeming to refer to the "unconscious self" and the "not-self."

Strangely enough, the weakest chapter is the one on methods. Methods are not tools. Methods are ways of using tools. Group dynamics should not be mentioned without an exhaustive and illuminating exposition of what is meant by "group dynamics." Here again brevity is a liability. There is not much virtue in a treatise on methods which does little more than list methods, particularly if the list is erroneously drawn.

Evangelism definitely is not a method. It is a goal—*the* goal of all Christian teaching. It is the over-all objective of the whole witnessing church. At this point *education* itself is a method, and by far the most effective method of evangelism. Its goal is reflective Christian commitment—and ever recurring and continuing commitment at ever higher and more meaningful levels; in other words—evangelism.

There appears also a wistfulness about the fact that Christian teaching must be done for the most part by volunteers. The Jewish people have not solved their problem by using highly trained, paid instructors. In pre-Hitler Germany and in the Roman Catholic states of Europe teaching done in the schools by professionals did little more than to demonstrate that that is not the answer.

"Depending on volunteers is rather dangerous." True, but in communicating a faith that calls for loving, costly commitment there will never be any teacher so effective as the one who teaches because his heart is in it. This should be increasingly evident to one

who writes the most prophetic and significant sentence in the book. "Perhaps we may reach the place where Christian nurture is looked at realistically enough so that parents may ask the Church and Church school to supplement what they are doing in the home."

There is no teacher in the world so good as the consecrated parent, and he is a volunteer. The deepest emotions and most profound loyalties are touched only in the home. We have talked too much and planned too much in terms of the Church *and* the home. What we need to do is to think and plan in terms of the Church *in* the home. Then, and then only, will Christian education truly function.

Someone, before long, is going to write a book on this. Meanwhile, readers will find this book profitable and it is to be hoped that Dr. Wyckoff will write another in which he takes his time to develop more fully some of the insights which page and space limitations have forced him to treat rather sketchily in this one.

PAUL C. PAYNE
Board of Christian Education

The Septuagint Bible—The Oldest Version of the Old Testament, in the translation of Charles Thomson, as edited, revised, and enlarged by C. A. Muses. The Falcon's Wing Press, Indian Hills, Colorado, 1954. Pp. xxvi + 1426. $6.50.

The Septuagint is very valuable in textual studies, because it is the oldest translation of the Hebrew Old Testament. In some places it represents a text different from that of the Masoretes, but many of the emendations of the Hebrew proposed by commentators on the basis of the Septuagint will have to be dismissed as ill founded. Frequently the Greek translators made a free rendering, or they introduced changes for logical reasons. In many cases it is clear that the Septuagint reflects certain theological views, but even in such instances the translators remained within bounds and did not set out to rewrite the text. On the whole, we can safely say that the Hebrew text behind the Septuagint was closer to the Masoretic text than has generally been supposed, and restraint must be exercised in emending the Masoretic text on the basis of the Greek version.

Charles Thomson was secretary both of the Continental Congress and of the Congress of the U.S.A. from 1774 to 1789, and upon his retirement from that office he continued his work as a translator of the Bible. His English rendering of the Septuagint was published in Philadelphia, 1808, and represents an achievement in American scholarship. Accordingly his interpretation has historical importance in the story of Biblical translations, and this edition may have an influence in encouraging students of the Bible to study both Greek and Hebrew. At any rate, the student of the Bible must not imagine that a comparison of Thomson's rendering with the King James Version or the Revised Standard Version will give him competence in Biblical criticism; nor can he suppose that this translation will give him any authority to pass an opinion on the actual meaning of a particular passage. Any one who wishes to speak authoritatively about the Bible must study both Hebrew and Greek seriously and use the Biblical languages for exegetical purposes.

For a history of the Septuagint the reader is referred to H. B. Swete, *Introduction to the Old Testament*, revised edition (Cambridge, 1914) and the brief article on *Versions* in the *Westminster Dictionary of the Bible* (1944).

HENRY S. GEHMAN

According to the Scriptures, The Sub-structure of New Testament Theology, by C. H. Dodd. Scribner's Sons, New York, 1953. 145 pp. $2.75.

This volume contains one of the most outstanding series of Stone Lectures that have ever been delivered here at Princeton. I happened to be away from the country when they were given in 1950, but my misfortune has turned into luck. For had I been present I might have failed to read this revised and rewritten version of the lectures.

New Testament scholarship, which was already deeply indebted to Dr. Dodd for the clear and cogent way in which he had elaborated the elements of the early Christian *kerygma* in his *Apostolic Preaching*, has one more reason for extolling his acumen. Stu-

dents of the New Testament were for considerable time conversant with the hypothesis that the early church used a book of OT testimonies in its disputations with opponents. While he finds no evidence of a written document extant in the New Testament age, Dr. Dodd thinks that the evidence clearly supports the view that a number of Old Testament passages were in common use in the oral teaching of the Primitive Church. Furthermore he makes it probable that these "proof texts" did not consist of single verses but rather comprised whole chapters and extensive passages, e.g. Pss. 22, 24, and 118; Isa. 6:1-9:7; 42:1-44:5; 52:13-53:12; Dan. 7 and 12, etc. Quotations in the New Testament should therefore be understood as referring to the whole passage of the Old Testament, from which they were chosen.

The selection of some of these passages goes probably back to Jesus, but many new ones were added in the New Testament age and later by the teachers of the Church. On that basis the early Christians formed such theological ideas as the Church as the people of God, the Messianic titles of 'Son of Man,' 'Servant' and 'Lord' as given to Jesus, and the interpretation of his death as a redemption for many, an offering for sins and the shedding of the blood of the Covenant. This would confirm the view that the theology of the Primitive Church originated in Jewish rather than Hellenistic soil.

There are some minor details in which this reviewer would not fully agree with the Cambridge professor. I wonder, e.g., whether Dr. Dodd's application of the form-critical method is not in some instances too rash, e.g. when he derives a late date of I Peter from the fact that whereas Paul uses the Old Testament quotations in an argumentative way, they are simply adduced in I Peter. The difference might be explained as the result of differences in the relationship between the writer and the recipients of the letters, or they might be caused by different methods of teaching. Similarly the way in which the author ascribes to the Primitive Church all kinds of theological inventions lacks a clear criterion by which innovations can be distinguished from the traditional handling of texts. Has not Dr. Dodd's own investigation brought out the fact that the Disciples owed to Jesus not only a few proof-texts but also a very definite pattern of interpretation of the Old Testament? Would not their own selections follow that pattern? One might also wish that the study be extended to the narratives of the Old Testament, many of which seem to have served to the evangelists or their predecessors as models and types for the stories they had to tell. Thereby another area of the Old Testament that was of direct relevance for the proclamation of the Christian kerygma, would have been opened up. But these desiderata and minor disagreements should not obscure the fact that among the numerous books of the learned author this one is a new milestone in the investigation of New Testament history.

OTTO A. PIPER

Spiritus Creator, by Regin Prenter, translated by John M. Jensen. Muhlenberg Press, Philadelphia, 1953. Pp. xx, 311. $3.00.

For ages the Holy Spirit has been the stepchild of Protestant theology. The doctrine has been left almost exclusively to Holiness Movements and similar offshoots of the evangelical faith. The result has been a serious impoverishment both of the life of faith and of the theological thinking in our churches. The historians tell us that the Holy Spirit played a central role in Calvin's thought, and the student of the Westminster Confession cannot fail to notice the frequent and emphatic references to God's Spirit made therein. The principal reason for the neglect of the Spirit's work is probably to be found in a shift to "pure objectivity" in the doctrine of the means of grace and the *Ordo salutis*, on the one hand, and a purely subjective view of faith, on the other.

Dr. Prenter's book comes at the right moment. Over against the strong unitarian tendencies that characterize a great deal of American Protestantism, the author enables us to understand what the place of the Spirit in a trinitarian view, as Luther held it, looks like. Luther noticed the fundamental difference between the human mind and spirit, on the one hand, and the Spirit of God, on the other. When the Spirit becomes a power in our life, our self is unable to assert itself; we become purely receptive in our dealing with God. In turn it is the Spirit by which

we are given the assurance that the once-for-all work of Christ is meant for us personally. Luther, who so energetically had emphasized that in the Scripture alone God can be found, did no less emphatically point out that the Bible by itself does not save, except when the Spirit of God grants us the understanding of its message.

The author develops his theme in two parts. The first presents the views held by the "young" Luther (until 1522) whereas the second develops his later views, particularly as Luther advocated them in his controversy with the "Spiritualists" or *Schwärmer*. This study makes it obvious that Luther never gave up the idea of the sovereignty of the Spirit and the initiative taken by him in the believer's life of faith. This leads to the paradoxical fact that the means of grace are necessary for our life of faith, yet insufficient apart from the Spirit's work. This view contrasts with the Roman Catholic idea that the means of grace have an intrinsic supernatural energy by means of which they contribute to our salvation.

Dr. Prenter's study is no easy reading. But the patient reader will find himself richly rewarded. He will understand that the greatness of Luther the Reformer has its roots in his experience of the power and the sovereignty of the Holy Spirit. Unlike the original Danish edition of 1946 and the German one of 1954 the English translation has omitted the author's copious footnotes and quotations from Luther. Those desirous of making a further study of the subject should therefore consult either of the original versions.

OTTO A. PIPER

The Acts of the Pagan Martyrs, Acta Alexandrinorum, edited with commentary by Herbert A. Musurillo, S.J. New York: Oxford University Press, 1954. Pp. 299. $5.60.

During the past century evidence from the Greek papyri has been accumulating for the existence of a considerable body of pagan literature corresponding to the Acts of Christian Martyrs. Professor Musurillo here collects and edits in a most praiseworthy manner all of the so-called Acts of the Pagan Martyrs. These texts, which extend in date from the reign of Tiberius (A.D. 14-37) down to the reign of Caracalla (A.D. 211-217), appear to be based on official court minutes of the trials of notable Alexandrian Greeks who were punished and/or persecuted by the Roman authorities. Many of the texts are violently propagandist and anti-Roman in tone, having been reworked in the interests of enhancing their literary vividness. Most of them celebrate the courage of those who, scorning the "barbarian" power of Rome, met a violent death. On the whole, this type of literature reflects the political tensions experienced by the Greeks under Roman rule, and arose probably in connection with the outlawed political clubs of Alexandria.

One naturally asks the question whether the authors of the Acts of Christian Martyrs consciously imitated these cleverly colored accounts of pagan heroes slain by Roman tyranny. With admirable balance of judgment Musurillo decides that, whereas certain external features exhibit quite striking parallels between the two *corpora* of literature, yet on the whole the reader feels that he moves in quite different worlds, and it is to strain the evidence to postulate (as Geffcken, Holl, and Aly have done) deliberate imitation and direct dependence on the part of Christian hagiographers.

Musurillo is to be congratulated on the publication of this scholarly collection and assessment of documents of interest to every serious student of the Graeco-Roman world and of early Christian literature.

BRUCE M. METZGER

St. Gregory of Nyssa, The Lord's Prayer, The Beatitudes, translated and annotated by Hilda C. Graef. The Newman Press, Westminster, Md., 1954. Pp. 210. $3.00.

Origen, Prayer, Exhortation to Martyrdom, translated and annotated by John J. O'Meara. The Newman Press, Westminster, Md., 1954. Pp. 253. $3.25.

Rufinus, A Commentary on the Apostles' Creed, translated and annotated by J. N. D. Kelly. The Newman Press, Westminster, Md., 1955. Pp. 166. $2.75.

These three monographs constitute volumes 18, 19, and 20 of the growing series, *Ancient Christian Writers, The Works of the Fathers in Translation,* edited by Professor Johannes Quasten of the Catholic University of America, Washington, D.C., and by Professor Joseph C. Plumpe of the Pontifical College Josephinum in Worthington, Ohio. It may be stated at the outset that these volumes maintain the justifiably high reputation which the series as a whole has previously attained.

Gregory of Nyssa, long neglected by patristic scholars, finds a sympathetic and capable editor in Miss Graef, the Senior Assistant of the projected Oxford Lexicon of Patristic Greek. One of the great mystic theologians of antiquity, Gregory was occupied throughout much of his life with questions pertaining to the vision and knowledge of God. In his expositions of the Lord's Prayer and of the Beatitudes, this Cappadocian Father finds frequent occasion to mingle allegorical interpretation with moral exhortation. One of his favorite subjects is the view that if a man's life is pure, the original divine image, in which man was created and which was darkened by sin, will shine forth in new splendor. By contemplating this image in ourselves we can form a conception of the divine perfections. The chief defect of Gregory's theology, which he shares with almost all Greek Fathers, is the tacit assumption that it is entirely in the power of man to reach the goal of perfection by co-operating with divine grace—if indeed grace is mentioned at all.

Apart from this deficiency, which is doubtless to be accounted for partly by the consideration that neither Augustine nor Pelagius had as yet argued the subject, "the picture of Gregory of Nyssa that emerges from the two works here presented should be attractive to the modern reader. It is that of a man thoroughly conversant with human nature in general and the needs of his contemporaries in particular; not a Desert Father, living in isolation from the world around him—a world that presents many features similar to our own—but steeped in its culture and interested in all it has to offer" (pp. 19-20).

In her annotations Miss Graef contributes not a few useful word studies involving a comparison between Gregory's usage and that of his contemporaries.

Two of the "practical" works of Origen, the eminent Alexandrian theologian and scholar, are edited by John O'Meara, Professor of Latin at University College, Dublin. Of Origen's treatise on Prayer a modern scholar has observed, "No writing of Origen is more free of his characteristic faults, or more full of beautiful thoughts." Here Origen considers the arguments advanced by those who reject prayer, the advantages to be secured by prayer, the four kinds of prayer (supplication, prayer, intercession, and thanksgiving), and concludes with a detailed exposition of the Lord's Prayer.

In his *Exhortation to Martyrdom,* Origen consoles two close friends, a deacon and a priest, who were languishing in prison during the persecution of Maximin Thrax. Besides being of great historical value as a first-class source for the persecution of Maximin, the document is equally important in revealing Origen's own conviction and courage, his faith and religious loyalty.

That master of research in early Christian Creeds, Dr. J. N. D. Kelly, Principal of St. Edmund Hall, Oxford, has provided an excellent edition of Rufinus' *Commentary on the Apostles' Creed.* Though this North Italian Father cannot be acclaimed as one of the great Christian writers of the fourth century (his dates are 345-410), his literary achievement ought not to be minimized. The great bulk of his writings consist of translations from Greek into Latin, and, were it not for his labors, many valuable treatises of Origen would be unknown today.

Unlike his own original compositions, which are of little moment, Rufinus' Commentary on the Creed not only had a widespread influence in succeeding centuries, but is today a particularly valuable source for the comparative study it contains of the divergent texts of the Apostles' Creed as recited in Rufinus' home town, Aquileia, and in Rome. The reader will also gain from this treatise an insight into the care with which catechumens were instructed in preparation for the reception into church membership. Furthermore, the commentary is of no little significance because of the evidence it

presents regarding the canon of the Bible and the Old Latin version of the Scriptures.

Perhaps it will not be amiss to offer a more detailed account of Rufinus' comment on a clause in the Creed about which many present-day members of the Church have questions. Rufinus observes (chap. 18) that, "In the creed of the Roman church, we should notice, the words DESCENDED TO HELL are not added, nor for that matter does the clause feature in the Eastern churches. Its meaning, however, appears to be precisely the same as that contained in the affirmation BURIED." In his note on this passage, Dr. Kelly points out that, "The Descent to Hell makes its first creedal appearance in the Fourth Formula of Sirmium, the so-called Dated Creed of 359. . . . The clause featured very early in Syrian quasi-creedal Material, and, although it never established itself in the official creeds of the East, it was probably under Eastern influence that it was admitted to Western formulae. . . . In their original connotation the words probably did little more than emphasize the reality of Christ's death. . . . When later theologians speculated on Christ's activity in Hades, two streams of interpretation emerged. According to one, He spent His time preaching to those who had not had an opportunity of hearing His message; according to the other, which eventually prevailed in the West, He performed an act of triumphant liberation on behalf of the Old Testament saints" (p. 121). It should be noted that throughout all this it is "Hades" or "inferna" (the realm of the departed, the lower regions) which appears in the Creed, and not Gehenna (the place of damnation, or "hell" according to the modern usage of this word).

As in previous volumes of this series, these three publications are characterized by idiomatic translations, informative introductions, and scholarly notes. Students of Patristics will certainly have nothing but praise for the excellence of the editions of the Fathers already comprehended in this series, and will wish the two general editors the best of success during the years as the series grows to its projected scope of about one hundred volumes.

BRUCE M. METZGER

Oral Tradition, by Eduard Nielsen. Allenson, Chicago, 1954. Pp. 108. $1.25.

Under the leadership of Professor Ivan Engnell the last twenty years of biblical study in Scandinavia have seen a growth in a certain school of thought concerning criticism of the Old Testament and particularly of the Pentateuch.

According to the Scandinavian scholars, whose work has only come to the English-speaking world during the last five or ten years, the exaggerations of an extreme approach such as that of Wellhausen, with its strict distinctions of JEDP in written sources behind the Pentateuch, must now give way to what it calls "the traditio-historical investigation." The emphasis in this book by the distinguished Professor Eduard Nielsen of the University of Aarhus is upon an oral transmission of Holy Scripture.

One chapter deals with the role of oral tradition in the Near East. Nielsen emphasizes the known fact of the high value placed upon oral transmission in the Near Eastern world, and illustrates this by citing the Mesopotamian Isra-myth, the Islamic practice of memorizing the Qur-an, and some Mishnaic and Greek quotations. The author insists on the reliability of oral tradition.

Then Nielsen applies these precedents to the transmission of the Old Testament as written literature first in the period between the destruction of Jerusalem in 587 B.C. and the time of the Maccabees. It was at this time, the author argues, that writing attained importance as a means of preserving the oral tradition.

In his concluding chapter the author examines Jeremiah 36, Micah 4-5, and Genesis 6-9, and finds in them proofs of the traditio-historical thesis as opposed to that of the literary-critical school.

The book represents a clear consensus of one approach to the mode of transmission of the Old Testament texts. The reviewer, however, prefers to see a more open approach to the interdependence and sequence of events which exist between the oral transmission of stories and accounts and the written one. Certainly the texts of the various periods of the Pentateuch were circulated in Palestine and elsewhere in written form before the destruction of Jerusalem in 587 B.C. (*cf.* Exodus 5:6,10,15; Deuteronomy 24:1; Judges

8:14). We have yet to see the end of the consideration of the sources for our Old Testament texts. One of the tasks of students in the field is to delineate the relationship between oral and written transmission. In presenting one view, Nielsen has done good service.

DONALD H. GARD

Early Christian Interpretations of History, by R. L. P. Milburn. Harper and Brothers, New York, 1954. Pp. 221. $3.00.

Christians should have, and generally in fact have had, a special interest in history; for the basic contention of the Christian faith is that certain historical events—particularly the life, death, and resurrection of Jesus Christ—are charged with redemptive significance for mankind. In this book—the Bampton Lectures for 1952—Dr. R. L. P. Milburn, Fellow and Chaplain of Worcester College, Oxford, investigates "what Christian writers from the second to the fifth century thought about the method and stuff of history, in the attempt to discover whether their approach to such matters was in fact vitiated by a casual heedlessness or by doctrinal interests, and in the hope that their achievement may throw some light on the historian's task, its risks and opportunities." (Page 4).

The Christian writers whom Dr. Milburn thus considers treated history in different ways. The Second Century Apologists such as Justin Martyr, viewed history mainly as the fulfillment of Old Testament prophecies in Jesus Christ. Origen, the head of the Catechetical School in Alexandria and the great exponent of the allegorical method of Biblical exegesis, stressed the interpretation of history as essentially symbolic of a fuller supernatural truth. Eusebius, the Fourth Century bishop of Caesarea, compiled a straightforward chronicle of events which has earned for him the title of "Father of Church History." The barbarian conquest of Rome in 410 compelled Christian thinkers to offer such a Christian understanding of history as would refute the view that Rome fell because of its abandonment of its ancient Paganism; and the greatest of such Christian apologetic interpretations was Augustine's "City of God." These centuries with which Dr. Milburn deals, however, witnessed not only a large and impressive output of Christian historical scholarship; they also saw the emergence of certain apocryphal legends, of which the story of the bodily assumption of the Virgin Mary—in 1950 enacted into a Roman Catholic dogma—is the most widely known today.

To these various manifestations of Christian interest in history during those early centuries Dr. Milburn devotes successive chapters of his book. His conclusions he thus summarizes. While "they (the authors whose work he considers) were on occasion tempted to mould facts to suit their presuppositions," yet "the most responsible and influential of their number had sufficient feeling and scholarship and integrity to preserve the delicate balance that has to be maintained between interpretation and chronicle and to shrink from mishandling a record of events in history whereby God displayed to mankind a portion of his Truth." (p. 20.)

So far as the present reviewer is aware, though much has been written on such outstanding Christian thinkers and writers as Origen and Augustine, this is the first overall survey of the work done by Christian writers in the field of history during the period from 100 to 500. It constitutes a brief but admirable introduction to the subject.

NORMAN V. HOPE

Life Looks Up, by Charles B. Templeton. Harper and Brothers, New York, 1955. Pp. 192. $2.50.

The fourteen chapters which make up this book are sermons, or rather religious talks, designed to explain simply but clearly the meaning and implications of Christian discipleship.

In the judgment of the present reviewer the chief importance of Dr. Templeton's book is that it clears away some popular misunderstandings concerning Christian faith and ethics. Thus, it points out that Christianity is not to be identified with doctrinal orthodoxy, important and desirable as that is: it is rather a personal experience of God's redeeming grace in Jesus Christ, issuing in Christlikeness of character. Again, this book emphasizes the fact that Christianity is not

something harsh and void and negative, but a new life of richness, fullness and deepest satisfaction. Therefore while it is a religion for all men and women at every stage in life, it is peculiarly for the young who, in the glad morning of their day, are seeking to live life under the highest leadership. At the same time this book explains that Christianity is not a religion of ease and sloth: growth in grace and in Christlikeness demands the diligent discipline of prayer and Bible study, and the courage to stand for Christ's way of life no matter the cost.

One reviewer, after paying just tribute to this book, goes on to say that "the only thing (he misses) in this bright and thrusting evangelism is the Gospel." This statement he qualifies at once by adding "Not really, of course. It is there all through, presupposed, assumed. But it comes through so obliquely, and always and only in terms of its effects." If the reviewer means that this book is not a systematic theology of Christian evangelism, he is undoubtedly correct. Dr. Templeton, as a keen student and successful practicing evangelist, of course has such a theology of evangelism; and it may be presumed that he will expound it systematically when the occasion arises. But the whole of this present book is about the Christian Gospel: it deals with nothing except what it means to be a Christian, in the New Testament sense, and it spells out the implications of this transforming experience in the devotional and ethical life. If that is not the Christian Gospel, it would be difficult to know exactly what the Christian Gospel is.

It ought to be added that this book exhibits those qualities of verve, virility and vividness which all those who have heard Dr. Templeton associate with him. It ought to be widely circulated not only among professed Christians, but also among undecided outsiders, especially young people, who wish to know what it means to be a follower of Jesus Christ, the Lord of all good life.

NORMAN V. HOPE

We Knew Jesus, by John Calvin Reid. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1954. Pp. 148. $2.00.

Dr. John Calvin Reid, the distinguished minister of the Mt. Lebanon Presbyterian Church of Pittsburgh, Pa., is the author of several notable volumes of sermons—such as "On Toward the Goal"—and of practical parables for young people, like "Birdlife in Wington." Here in this, his latest book, he presents a series of Lenten messages. They consist of twelve character studies of men who knew Jesus Christ during the days of His flesh, and who in particular were associated with Him in His passion and resurrection—e.g. Judas, Herod, Pilate, the repentant thief. In presenting these studies Dr. Reid has adopted the ingenious and highly effective plan of allowing each character to speak in the first person, interpreting his final condemnation or salvation in the light of the wisdom which comes from the "hid battlements of eternity."

In the judgment of the present reviewer these character studies have all the marks of great preaching. They are based on sound biblical scholarship; they are vivified by the author's sanctified imagination; they are sharpened by his acute insight into human motivation and character; and they do what all good sermons should, namely, present their hearers or readers with an urgent challenge to Christian commitment and godly living.

It is greatly to be hoped that this arresting book will be read not only by preachers seeking stimulus and suggestion for Lenten sermons, but by laymen, especially in the younger age groups, who wish to understand more fully the nature of Jesus Christ's challenge as the Lord of all good life, and who desire to respond more meaningfully to it.

NORMAN V. HOPE

The Age of Reformation, by E. Harris Harbison. Cornell University Press, Ithaca, New York, 1955. Pp. 145. $1.25.

This compact and well written essay is a volume in the series on the development of western civilization which Cornell University is sponsoring and publishing. It deals with the turbulent and climactic Sixteenth Century in Europe, a century which the author, Dr. Harbison of Princeton University, appropriately calls "The Age of Reformation." By using this expression Dr.

Harbison draws attention to the fact that the Sixteenth Century witnessed not only the massive break away of Protestantism from the Roman Church, but also that Catholic reaction which Leopold von Ranke described as "the Counter Reformation."

In his Introduction Dr. Harbison thus states the objective he had in mind in writing this book: "What the present account tries to do is to ask the most significant questions, to suggest answers upon which recent scholarship is generally agreed, to point to the wide area in which we know either too little or too much to be clear and precise about any answer, and to hint at the frame of mind in which any answers to historical problems should be formulated." (Page 2.) This may seem to be a rather tall order for a book of one hundred and forty-five pages; but Dr. Harbison has admirably succeeded in accomplishing his purpose. Into the brief compass of this book he has compressed not only a succinct summary of the most significant events, but also a penetrating analysis of the causes underlying them.

This is a book which can be used with great profit not only by the college students for whom it is primarily designed, but also for all who wish to be better informed about the eventful history of Europe in the Sixteenth Century.

NORMAN V. HOPE

God's Good News, by Gerald Kennedy. Harper and Brothers, New York, 1955. 182 pp. $2.50.

When one finds himself as Number 79 in the list of distinguished lecturers on the Lyman Beecher Foundation at Yale, undoubtedly he asks himself, "What can I say?" Maybe it was just at this point that Gerald Kennedy, Methodist Bishop of the Los Angeles area, decided to talk about "God's Good News" in his lecture series. This theme is always new. And certainly it is the core of all effective preaching.

Few clergymen produce as many books as Dr. Kennedy, the youngest bishop of his denomination. His itinerary is staggering, yet he has written twelve books, numerous sermons, reviews, and articles, without any sign of slackening in his own avid reading habits or of failing to keep abreast of contemporary thought. His concern in this lecture series is that the Gospel be made relevant through preaching and that its newness be proved by showing its adequacy to modern issues and problems. In seven full and readable chapters he presents various facets of the Good News as a message about God, action, law, concern, eternity, redemption, and truth.

Everything Bishop Kennedy writes is interesting. He is a master of the use of illustration—where does he find so many apt ones?—and he weaves them into the fabric of his message with uncommon skill and facility. These lectures, it may be added, shy clear of homiletical theory, but are packed with good advice on the nature and necessary quality of preaching. One senses continually the strength and virility of his Gospel. He knows the Bible well and, what is more, he sees how and where it should touch our common life.

If one were to offer a single criticism of this book, it would be that it lacks organization. Its pattern is similar to a long series of sermonettes without much reason why each appears where it does. Paul Scherer used a somewhat similar strategy in his Yale Lectures in 1943, but his is superbly unified and each section is an integral part of the larger proposition. Each section of Dr. Kennedy's book is a nutritious piece, but the arrangement is still a sort of miscellany of which any one item can be read independently of the whole.

To speak more generally: Now that the Yale Lectures have exhausted all one can say about the theory of preaching, one would hail with satisfaction a series that would come to grips with such vital and contemporary issues as—How can the neo-orthodox theology be effectively preached? Has it relevancy to our generation? If not, why fuss about it? Or, someone says that among the modern poets are more prophetic voices than in the pulpit. If so, in what ways? And why?

DONALD MACLEOD

The Life to Live, by Frederick M. Meek. Oxford University Press, New York, 1955. Pp. 151. $3.00

This second volume of sermons by Frederick M. Meek establishes for him a legiti-

mate place among the very thoughtful and effective preachers of today. Here are seventeen addresses based upon nine Beatitudes and eight other significant sayings and experiences of Jesus. His topics are arresting and suggestive, but do not ever appear as verbal stunts or as ends in themselves. One, for example, intrigues you by its alliterative ring, "The Day's Dominant Desire," and another by its paradoxical slant, "Seeing What Eyes Cannot See."

Dr. Meek's preaching has much to commend it to his readers and hearers. Indeed, by the many students and professional people who hear him from his Boston pulpit, he is rated highly as an interpretative and prophetic voice. His materials and approach are usually fresh and interesting and his overall style is livened by his ability to create vivid sentences and telling aphorisms. These sermons, moreover, are timely. Dr. Meek has an obvious awareness of the moral diseases of society and is not content to raise a mere cavil against them. He meets each challenge on its own ground and before the sermon ends, he has demonstrated again the finality of Christianity for faith. To read this volume is a helpful experience. Few would disagree with Dr. Luccock's estimate: "In my opinion these are not only good sermons, but exceptionally good sermons. . . . Dr. Meek is one of our most effective preachers, and here he is at his best."

DONALD MACLEOD

The Westminster Pulpit, by G. Campbell Morgan, Volumes VI and VII. Fleming H. Revell, Westwood, N.J., 1955. Pp. 352. $4.00 per vol. $36.00 per set.

The publication of G. Campbell Morgan's sermons in an attractive set of ten volumes has been greeted with acclaim and satisfaction by the many admirers of this great expositor whose memory is still fresh among us. Already the seventh volume is available and by mid-November the tenth and final one in the series will appear. The complete series will provide 3,500 pages of exposition by one who represents the best among Biblical preachers of the first half of the twentieth century. A recent and happy feature has been the printing of a Topical and Textual Index as a separate pamphlet. We hope, however, that the publisher will append this useful index to the final volume.

DONALD MACLEOD

God's Way: Messages For Our Time, by Harrison Ray Anderson. Fleming H. Revell Company, Westwood, N.J., 1954. Pp. 160. $2.50.

This is the first book of sermons by Harrison Ray Anderson, minister of the Fourth Presbyterian Church, Chicago, and former moderator of the General Assembly. There are twenty-two titles and they include such arresting and provocative topics as "How Men Know God's Will," "Not Radical Enough," "Beyond Disillusionment," "Stumbling over Jesus," and "The Danger of the Demagogue." These messages are, as the publisher says, "broad in scope," "gospel-based," and directed to "current-day problems."

One would like to endorse this description and let the matter stand. But, in the opinion of your reviewer, whose work involves the constant reading of books of sermons for review and of students' sermons for class criticism, the homiletical effort of this book calls for some painful surgery. And if there is such a pedagogical category as "How *not* to preach," this is it.

In the first place, this volume is badly written. It has what one might call a "bumpy" style which comes from a staccato pattern of sentence structure and from a lack of continuity of thought. Page after page, moreover, has its quota of inaccuracies, ambiguities, archaisms, colloquialisms, punctuation faults, and all the rest. Even the excuse of sheer hurry cannot account for this undue degree of literary mediocrity.

What is more disappointing, however, is a conspicuous lack of purpose in almost every sermon. Again and again, one asks, What has the author set out to do in these messages Biblical texts are used as badges. Life situations and contemporary problems are either listed or outlined. But these two matters, the Bible and life, never seem to get together. Hence exegesis and exposition are almost totally absent and in their places a vague irrelevancy is presented as adequate

to the moral emergencies of these times. No sermon can meet the need of the hour if it lacks a clear delineation of the contemporary situation and if it fails to enunciate *the* cure and how it must be applied.

Among the most obvious examples of careless writing in these chapters are: Sermon II, "End of An Era," is almost twenty years out of date; the Second World War in Europe began in 1939, not 1941 (p. 62); no man could read the Bible through in one summer with even one commentary per book (p. 156); the story of the "Chicago promoter" does not make any sense (p. 54); ambiguity, such as, "One evening I met the student minister at the University of Colorado walking away from it" (p. 21); story about the Russian lady (p. 39) is inaccurate; Wesley did not start the English Reformation (p. 46); on p. 101, "word" should read "world"; and on p. 145, in the Scottish dialect the quotation should appear in this way: "Ah, meenister, I ken noo, and I'll be in the kirk in the mornin'."

DONALD MACLEOD

The New Being, by Paul Tillich. Charles Scribner's Sons, N.Y., 1955. Pp. 179. $2.75.

To read this volume of sermons and short addresses is a chastening experience, because it constrains any one of us to ask: Why should I ever presume to preach? These chapters were not intended to be models of homiletical craftsmanship, but for more important reasons they are commended to the interest and attention of every preacher who can secure for himself a copy.

After a distinguished teaching career for twenty-two years at Union Theological Seminary, Dr. Paul Tillich has assumed recently a lectureship at Harvard Divinity School. Several years ago, to the delight of a great circle of friends and admirers, he published a provocative little book of sermons, *The Shaking of the Foundations*. This Second volume, *The New Being*, is a reply to many of the issues and questions raised by the previous one.

This series of addresses falls into three main parts: The New Being as Love; the New Being as Freedom; the New Being as Fulfilment. And under these groupings are gathered twenty-two chapters, of which any major one is worth the price of the whole book.

As a preacher, Dr. Tillich possesses some qualities to an unusual degree. He has interpretative powers which make his sermons a stimulating experience to read and a strong witness to the vitality of the Christian Gospel. Who can refrain from going back and rereading his definition of forgiveness (p. 8), his interpretation of faith (p. 38), his explanation of authority (pp. 83-91)? With fresh insights he takes such routine theological terms as reconciliation, resurrection, or joy, and exposes new meanings and implications which become starters for a whole series of studies.

At the same time, however, Dr. Tillich never fails to be practical. He is unfailingly close to life because he plumbs the depths of life. Again and again he takes well-known passages and incidents from the Bible and through his able unfolding of their meaning he shows how we too belong there and cannot avoid the claim and relevance of God's Truth. None of us has ever found himself so shamefully among the Pharisees as in Chapter I, "To Whom Much is Forgiven," or so clearly of the Martha temperament as in Chapter XX, "Our Ultimate Concern." His approach is always basic and although he does not name our contemporary problems and headaches, yet he deals comprehensively with their underlying causes and prescribes skilfully the way out. Such a sentence as this is common: "He who tries to be without authority tries to be like God, who alone is by Himself. And like everyone who tries to be like God, he is thrown down to self-destruction, be it a single human being, be it a nation, be it a period of history like our own." (p. 85.)

Finally, Dr. Tillich is a preacher for preachers. By this, one does not mean that he provides for them a spate of illustrations, for he uses them very sparingly. It does mean, however, that the strength of his presentations stirs up those who have been content with preaching the flimsy "success religion" of Saint Horatio Alger. And further, the fertility of his thinking will provide any serious preacher with the germ ideas for a season's preaching, which would not be considered as plagiarism, because the

ordinary garden variety of plagiarist could not lift one of Tillich's ideas.

DONALD MACLEOD

The Whole Armor of God, by Ralph W. Sockman. Abingdon Press, New York, 1955. Pp. 78. $1.00.

Here are seven brief devotional messages from the pen of one of America's best known and most loved preachers. Convinced that "religion involves the whole life of man in relation to God," Dr. Ralph Sockman makes clear our duty and strategy in realizing and nourishing this spiritual relationship. Basing his observations upon Paul's catalogue of the pieces of the Christian's armor in Ephesians 6:14-17, he shows how each true believer can stand confidently against all evil and through his victory give encouragement to a world which sorely needs it.

These addresses give us Dr. Sockman at his usual best, vivid with illustrations, consistently interesting, and deeply spiritual. What is more, this is his sixteenth published volume, written as the former ones in the midst of a busy pastorate and a full itinerary of speaking engagements, yet he shows no sign of repetition or of wearing thin. At the above listed price, this book is a "steal." There is something here to help preacher and layman alike in their attempt through faith and righteousness to overcome the world.

DONALD MACLEOD

A Survey of World Missions, by John Caldwell Thiessen. Inter-Varsity Press, Chicago, 1955. Pp. 504. $5.95.

Statistics of missions are given in the "World Christian Handbook" issued every two years or so by World Dominion Press in London. The world outreach and history of Christian expansion has been well covered by Dr. Kenneth Scott Latourette in his standard seven volume work. There have also been a number of late books concerning the revolutionary changes in the world and the necessary adjustments of Christian missions to the new and fluid world that is emerging.

Now comes "A Survey of World Missions," by John Caldwell Thiessen and we believe he has prepared a volume which will be useful for reference in mission classes and also of great value to the pastor in looking up facts concerning the work of missions in many parts of the world.

This is an inclusive book but naturally can only give an outline of the subject in its 500 pages. The subject is treated both historically and by geographical areas. Each section has been checked by a person with long missionary acquaintance with the area. A list of these authorities is given in the preface. Distinctive features most useful to pastors and students are the short sketches of noted missionaries and national Christians and the charts giving in abstract the essential facts about the different countries where mission work has been carried on. We shall put this book on our list for students to read and pastors will get help from it to interest their people in the world task of the Christian Church.

J. CHRISTY WILSON

Missionary Principles and Practice, by Harold Lindsell. Fleming H. Revell Co., Westwood, New Jersey, 1955. Pp. 384. $4.50.

Here is a new book bearing exactly the same title as that by Robert E. Speer published in 1902 and many succeeding editions. Another classic book on the theme is that of Arthur J. Brown, "The Foreign Missionary" of which an edition revised by the author was published in 1950. The present author has studied well these previous textbooks and has brought the discussion up to date, the first chapter being on "Missions Today," in which the author does not seem to grasp fully the extent of the present world revolution and the effect it is bound to have on missions.

He goes on to discuss "The Missionary Motive and Imperative," but here again does not seem to grasp the fundamental truth that the basis of the missionary enterprise is the fact that God is a missionary God, and we are commanded to continue the mission He began when He sent His Son on a mission to a lost world. His motives are Biblical but seem not to get at the basic missionary motive which must be the glory of God. The mandate of Christ, the need of the world and all other motives go back to this.

The volume goes on to follow through on the various phases of the missionary enterprise and the respective types of missionary work in the traditional pattern of Evangelism, Education, Medicine and Literature. He mentions radio and mass communication but passes over Literacy work as a tremendous arm of evangelism and the economic background of the church which is a most important factor in most mission lands.

In some statements the author tends to make too wide generalizations, we feel. For instance on page 335, "Whatever training is offered by seminaries, that training is not geared to the requirements of those who are interested in becoming missionaries, and therefore is bound to be lopsided. The students who do not anticipate becoming missionaries are in a worse plight yet. A casual examination of the average seminary product will show that he has a severely limited and unenlightened point of view about the nature, function and design of the church."

This is hardly true of the seminaries we know best. In the institution which has sent out more missionaries than any other graduate seminary, graduates certainly have an excellent understanding of the "nature, function and design of the church" through their required course in ecumenics under John A. Mackay. There are also very strong courses in missions in the Presbyterian seminaries, as in Yale, Union, Southern Baptist at Louisville and a long list that could be mentioned.

The chapters on missionary adjustment on the field and spiritual life on the field and prayer and the Holy Spirit are valuable. There is quite a good bibliography and an index. The volume should be very helpful to candidates and new missionaries.

J. Christy Wilson

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Volume XII Number 3

CONTENTS FOR OCTOBER, 1955

Editorial:

The Gospel in an Age of Anxiety ..... *George S. Hendry*

A Kierkegaard Centenary ..... *Hugh T. Kerr*

Protest to the Lord ..... *Joseph Haroutunian*

An Inventory of Kierkegaard Studies ..... *Niels Thulstrup*

Translators and Interpreters of S. K. ..... *Walter Lowrie*

Grundtvig and Kierkegaard ..... *Henning Høirup*

Nihilism and Anxiety ..... *Helmut Thielicke*

Existentialism is a Mysticism ..... *Carl Michalson*

Theological Table-Talk ..... *E. Gordon Rupp*

The Church in the World ..... *Samuel H. Moffett*

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